

Sam Galton

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THEOSOPHIC LUCUBRATION

On the NATURE of

I N F L U X.

THEOPHILIC LUCUBRATION



I N U X

A
THEOSOPHIC LUCUBRATION

On the NATURE of

I N F L U X,

As it respects the Communication and Operations of
Soul and Body.

BY

The HONOURABLE and LEARNED
E M A N U E L S W E D E N B O R G.

Now first Translated from the original Latin.

*All ye Inhabitants of the World, and Dwellers on the Earth, see ye, when
he lifteth up an Ensign on the Mountains; and when he bloweth a
Trumpet, hear ye, Isa. xviii. 3.*

L O N D O N:

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THE BRITISH MUSEUM

AND THE LONDON MUSEUM

OF THE HISTORY OF MAN

AND OF THE CIVILIZATION OF MAN

OF THE HISTORY OF MAN

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T H E

TRANSLATOR'S PREFACE,

Humbly addressed to the

Universities of Great-Britain.

AS the subject of the following sheets is of deep consideration, so is it of high importance, whether we consider it in respect to natural or revealed religion. The ancient Atheists, as Anaximander, Democritus, &c. founded their impious tenets on the hypothesis of matter being the first and only principle to the exclusion of all immaterial substances: Their followers in Infidelity, down to the modern times, have done the same; nor indeed is there any other foundation, weak as it is, on which the odious system of Atheism can be raised. That the absurdities of a doctrine, which banished all wise design and final causes from the creation and government of the world, might not, by plain unsupported assertions, shock the common sense of mankind, (who are prone to the belief and worship of a God; whilst untainted in their morals and education) the authors and abettors of this impiety employed their invention to form theories, whereby to account for effects without causes, at least without adequate causes; as by maintaining the eternity of the world in its present form; or, where this could not pass, by advancing at least an eternity of atoms, which, by the direction of chance and a lucky jumble, happened at last to form themselves into the present orderly mundane system. And as they were no less puzzled to account for life, consciousness and intellect upon their corpuscular plan, they found themselves reduced to the necessity of ascribing to matter, under particular modifications, certain active powers which are absolutely inconsistent with its known essential properties, affirming the soul to be nothing but a more delicate and refined configuration of atoms, and the mental operations.

operations to proceed from the mechanical motions of rarefied matter ; thus making the principles of life and understanding to be only the modes of that which has nothing vital or intelligent in it, and so ascribing more to the effect than is in the cause to give. These complicated absurdities (which are to be considered as so many impudent insults on the understanding of mankind, as well as so many wicked efforts to destroy the peace and security of society, and the comfort of every individual in it) have been so thoroughly detected and confuted, that Atheism as a system no longer lifts up its head, but hides itself under false covers, and seeks to deceive in more specious forms ; it does not present itself now as the open but as the whited sepulchre, does not professedly declare war against the Majesty and existence of almighty God, but silyly endeavours so to undermine his attributes as may lead to the disbelief of him ; not directly opposing the immortality of the soul, but striving by false reasoning to invalidate the proofs on which it rests : Hence an erroneous and corrupt philosophy ascribing influx to matter, as also a capacity, at least capability of thinking, and a self-active power of exciting sensations in man, and thence deriving ideas and intellection, according to that Atheistical maxim ; *Nil est in intellectu quod non prius fuit in sensu* ; whereas it is the perceptive faculty of the mind alone that gives to sense its name and nature ; and therefore, after the separation of the soul from the body, the latter is destitute of sense ; or in other words, it is the soul through the mind, by the medium of rightly-disposed organs, that reaches to the object, and not the object that impresses the mind by any influxile power therein. From a like delusion of error it is, that some have set up nature, as a first principle, in the place of God, whereby to account for physical operations and productions ; whereas nature is nothing in itself, any more than chance, but a mere word without any meaning or idea belonging to it, if considered in any other view than as that system of laws whereby almighty God upholds this visible world, and produces the infinite variety of forms and effects in it, according to an established and regular course of subordinate causes and means : And consequently, where the mind terminates its views in a supposed nature as a self-moving agent or principle, it robs God of the honour due to his Majesty and transfers it to an idol of its own framing. As therefore
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a false philosophy tends to banish religion from the minds of men, so a true philosophy is subordinate and friendly to true Theology: It is the former, such as was that of the Epicureans and Stoics, that the apostle joins with vain deceit, Col. ii. 8. whereas the true philosopher is he, that with an humble and religious attention considers the works of the Lord and the operations of his hands, that so from the things that are made and do appear, he may attain to a more rational knowledge of the invisible things of God, even his eternal power and Godhead, Rom. i. 20. So that to speak against true philosophy, is to speak against the knowledge of God's works and wonders, as manifested in the creation, and against the right use that such intellectual improvements lead to. It is to this right use, even to bring us to a nearer acquaintance with God, both as he is the God of nature and the God of our salvation, that our Author has employed his philosophical talents throughout his voluminous writings; and in this short Tract, which he styles a little Lucubration [*Lucubratiuncula*] he has, for the use of those who have minds turned for such enquiries, laid down some maxims on a subject of greater concern than it seems to present at first sight, and leading to the knowledge of some momentous truths in Divinity.

The doctrine of influx as ascribed to matter, and so making this the foundation of knowledge and of the affections in the soul, approaches nearer to corporeal Atheism than is generally imagined, as it assigns to matter priority and pre-eminence over spirit, whilst it represents the former as an active principle, and the latter but as a passive subject deriving all its furniture of ideas and intellectual improvement therefrom; and therefore the religious Theist is concerned, from principle, to oppose a doctrine that strikes at the root of natural religion, and that superior excellence of the soul above matter, which affords the best natural argument in support of its immortality. But the christian is still more nearly interested in this subject, as the principles of his religion discover to him the dignity of his extraction as a Son of God, and as exalted to a participation of the divine nature in Christ Jesus; He is taught to consider the corruptible body, with which he is here invested, as a foul crust of mortality, a mere prison-house, standing as a partition-wall betwixt him and his perfection: That his true and proper life, which is his love and wisdom, is in and from God by influx and emanation; and

and though he is at present tied and bound with this material form, as with the swaddling-cloths of his infant-state, yet in proportion as he dies to the love of material objects, he advances in his spiritual growth, breaks his bands asunder, and rises into the liberty of the sons of God. But though the principles of our holy religion do teach us these truths, and though they are in a sort assented to by christians, yet they are not effectually believed in, or understood in the ground of a true theosophy, but by a few: Thus for instance, that life is from God they readily own, and call him the author of it; but then they conceive of it as a gift once given, and afterwards subsisting in them by itself as a principle detached from God, and depending on other distinct causes for its continuation; whereas it really proceeds from God by continual influx, just as the light in our houses comes from the sun by a continuous emanation from it, and consequently, it does not so well answer by comparison to an arrow from his quiver, as to a stream from his fountain; and we are more properly said to live from God than by him. It must be confessed, that this view of our derivative existence from God, by influx, adds greatly to the sense of our dependence on him, as knowing that "in him we live, and move, and have our being," Acts. xvii. 28. and do hereby properly acknowledge the life of God in the soul of man, which in his proper state, is a divine life, and where it is otherwise, the cause lies in the abuse of free-will and misplaced affections in the recipient, according to that maxim; *Quicquid recipitur recipitur ad modum recipientis.*

The proneness of the human mind to confine itself to the objects of sense, joined to the inordinate love of them, and these strengthened by example and custom, do so familiarize material nature to the thoughts both of the learned and unlearned, that by degrees they become as it were chained down by it; hence it is that so great a number fall under that predicament of the apostle, "Sensual, having not the Spirit," Jude 19. And hence, that the theories of speculative and philosophic men have generally carried it for matter against spirit, whilst the few, of a more refined and disengaged understanding, have been treated by them as whimsical and enthusiastic.

From this prevailing propensity to materialism proceeds Sadducism in religion, denying all supernatural appearances and extraordinary commu-

communications with the spiritual worlds, though it is evident that such dispensations have been from the beginning, the scriptures being full of them, not only in the times of the Patriarchs, but after the giving of the law: Nor do we any where read that the people of God pleaded the ordinary dispensations of the written word and a settled ministry against the utility or need of them (as is so much the custom at this day) but considered them as special tokens of the divine favour, and high privileges of their church, nay, lamented the withdrawing of them as sad and sorrowful signs; thus it is said, on occasion of the extraordinary vocation of Samuel, "That the word of the Lord was precious in those days, there was no open vision," 1 Sam. iii. 1. So in Psalm lxxiv. 10. "We see not our tokens, there is not one prophet more:" And in Prov. xxix. 18. "Where there is no vision, the people perish:" Nor was the higher dispensation of the gospel intended to supersede the occasional continuance of these extraordinary vouchsafements in the church, for we read in the sacred records of visions, angelical appearances, prophetic gifts, &c. after the ascension of our Lord and the day of Pentecost; and that we may not suppose them confined to those times, St. Peter quotes the prophecy of Joel concerning the gifts, both of prophecy and vision, to be dispensed in the last days, and concludes his exhortation to his hearers with telling them, that "The promise was to them and to their children, and to all that were afar off," Acts ii. 39. without excepting any of the extraordinary gifts. Great pains have been taken, by certain pretenders to wisdom, to persuade the church of Christ, that it is now cut off from all hopes of extraordinary favours, nay to tell almost to a year when every thing supernatural departed from our Sion; and the belief of this has somehow or other strangely prevailed amongst us under the notion of a more rational religion; as if it were more rational to believe that the christian church now is less the Lord's peculiar care than it was of old; or as if it were more rational to think, that we are fallen into such times, and such a state of things, as render them less needful and desirable than in former days. The argument usually drawn against the use or occasion of such dispensations from the circumstance of Christianity being now the established religion, is far too weak to pass with men of discernment, unless the same had held good under the like establishment

establishment of the Jewish religion; or unless more were to be expected in favour of religion from the present human establishments, than from such as were under the more immediate superintendence and direction of an extraordinary providence. But what have establishments done, or what can they do? They can indeed free us from persecution, that so we may be at liberty to lead peaceable and quiet lives in all godliness and honesty, and this is confessedly a mercy to be thankful for: They can also bestow this world's riches and honours on ecclesiastical persons, or they can take them away: But can they establish piety by a law? can they preserve the unity of faith by acts of uniformity? can they by any methods of watchfulness hinder the enemy from sowing the tares of error and heresy in the field of the church, or subdue the powers of darkness with the temporal sword? Nay, what errors have they not supported? what persecutions have they not authorized against the best christians, under pretence of doing God service? So that no argument can be urged in this case from the word Establishment, seeing that the civil magistrate can equally serve the cause of error, and like Janus with his double face shew like countenance to the doctrines of Rome and Geneva: But where bad arguments cannot conclude, ridicule may prevail; and accordingly this also has been made use of to discredit the belief of all supernatural communications, treating them in derision under the name of new lights. The condition of mockers and scoffers is of all the most dangerous, as well from the particular state of mind that constitutes their character, as because they are incapable of conviction by argument, nor does it I think any where appear in scripture, that such a one was ever converted to the truth. I shall not here say, how far the treating with ridicule the light within, as communicated by God to the soul, comes under the name of the unpardonable sin, but thus much I will say; that they will do well to stand in awe that are tempted thus to use it; for know, O man, whoever thou art, that if thou hast no supernatural light within thee, darkness is thy name, and darkness is thy end, and if that which should be light within thee be darkness, how great is that darkness! As to that general prejudice which some take pains to excite against all discoveries by extraordinary communications, under the reproachful denomination of new lights, it is sufficient to answer, that our gracious and good
God

God has all along imparted fresh discoveries of truth, according to his good pleasure, to such in his church as have been rightly receptive of them, either for public or for private benefit, nor does he at any time cease to be gracious; and indeed, ill would it be for his poor, seeking, sorrowing servants, on their way through a dangerous world, if, whilst evil spirits and evil men are so indefatigably employed to stumble and perplex them with new errors, they were unsupplied with new lights for their direction and safety, and if the Father of lights were less vigilant for our preservation than the powers of darkness are for our destruction. But wherefore all this cry against new light in spiritual things, for are we not exhorted to grow in the knowledge as well as in the grace of our Lord and Saviour Jesus Christ? And where the ordinary means of this knowledge fail, or may be insufficient for the purposes of salvation, as may be the case, shall we suppose that what is more will not be granted? or shall we set ourselves against the receiving of light from above, unless it comes in this or that particular form or method of instruction, and so confine God in those ways in which he has not confined himself, but left open for the more especial display of his goodness, and for our more immediate help in every time of need? Surely this is neither consistent with gratitude or humility. Nothing is here intended against the usual and regular methods of instruction and improvement, God forbid! for it is certainly our duty to be diligent in the use of them, as the ordinary means of God's appointment; but to argue against his imparting his light and truth to us by any other means and messengers, is to set limits both to his sovereignty and his goodness, and to say to him, "Thus far shalt thou go and no farther." We are apt enough to boast of new lights in arts and sciences and different branches of natural philosophy; and why should we think that our knowledge in the things of the spiritual world is alone incapable of additional improvements? however, if any are so fond of their old ignorance, as to be unwilling to part with it for any new light on this subject, we shall leave them to the choice they are resolved to abide by.

An objection on this subject remains to be considered, viz. If credulity in these things should meet with encouragement, we shall soon be over-run with enthusiasts and pretending visionaries, and

their followers : That the authority of private testimony in these cases is not a sufficient ground for our assent, unless strengthened by the power of working miracles : That as many well-meaning people are liable to delusion themselves in these matters, so many wilful impostors have been known to go out into the world to deceive others, and that as we are at a loss betwixt them to know what to believe and what not, it is both the safer and the shorter way to give no credit to any relations of this kind : To this be it replied :

First, It must be owned that over-credulity is an extreme to be carefully guarded against, as it may expose us to danger from every delusion and imposture, and also give occasion to much superstition ; and therefore we have it given in charge, “ Not to believe every “ spirit, but to try the spirits, whether they are of God,” 1 John iv. 1. but then this cautionary precept infers as strongly for the believing of some spirits, after due trial, as for the rejecting of others, an obstinate incredulity, called in scripture, An evil heart of unbelief, being at least as dangerous ; nor were the Jews only reprov'd for their disobedience to the written law, but also for their disbelieving their extraordinary messengers the prophets, even when they came uncredentialed by miracles ; for John the Baptist wrought no miracles. The safe way then lies between these two extremes, and we are required to make the best use of those helps that are afforded us for the direction of our judgment therein. That the gift of discerning of spirits was always to remain in the church, follows from the necessary use of it in every age, nor can it be reasonably supposed that those words of the apostle, “ We are of God ; here- “ by know we the Spirit of truth from the spirit of error,” 1 John iv. 1. were to have no meaning and application after the time in which he lived. If it be thought sufficient to say, that we are now left to the written word for our directory ; be it answered, that the spiritual sense of the written word is given to us by the Spirit of truth, and it is by the latter that the Lord openeth our understanding that we may understand the scripture ; these two witnesses, letter and spirit, thus conjoining their testimony by corresponding evidencee as face answereth to face in a glass : Again, our Lord has graciously provided for the safety and peace of the sincere christian, by the promise of light, sufficient for him under any doubts pertaining to salvation.

salvation. "If any will do his will [is willing to obey what he "knows to be the will of God] he shall know of the doctrine "whether it be of God," John vii. 17. And as to those little deceptions and errors of judgment which break in upon no duties of religious or moral obligation, they may be compared to the innocent follies of little children which love their parents and one another.

Secondly, As to that common custom of calling out for miracles as the only proof of the commission of those who make fresh discoveries of truth to us; it is to be observed, that the appeal to this test generally proceeds from much ignorance, both as to the nature of miracles and the nature of truth. That miracles have frequently been used in condescension to the infirmities of human nature, and to stop the mouths of gainsayers, as also upon other accounts, we are to acknowledge with thankfulness, and adore therein the mighty power of God; nay, that they have all along subsisted in the church and do still subsist I make no doubt, nor yet condemn the disbelief of others as to this article; but that they are necessary, or promised to be the only evidence to the authority of every extraordinary messenger or new discovery of truth does not appear; and should the Heathens of the East or West-Indies put our missionaries to this proof of their authority, it might go near to hazard the success of their benevolent labours. Miracles have no necessary connection with truth, nor do they enlighten the mind with any knowledge of it; the reality of them may be questioned, or they may be ascribed to other causes than the true one (for false prophets and seducing spirits may work wonders) the evidence of them may be resisted, or the force of that evidence may be overpowered by worldly considerations and influence; of all which we have examples in scripture: Now where miracles fail of their proper effect, by not proving the means of our conviction, they add condemnation to the sin of unbelief, and therefore they are often withheld in mercy to the incredulous; accordingly it is recorded of our Lord, that he did not many mighty works in Nazareth because of their unbelief. But are there not other ways of admitting the force even of any kind of truths, than by miracles, and those better suited to the nature of the human understanding, viz. by the testimony of credible witnesses, by moral evidence and

— solid reasoning, and above all, by a purity of intellect in certain defæcate minds, between which and truth there is a certain cognition or sympathy which unites them without the intervention of argument : Now where the lowest kind of evidence is sufficient to require our assent to any matter, it ought to have its proportionable effect ; and in that case, our plea of not having that, which is more, will not be admitted as a reasonable excuse for unbelief ; and therefore,

Thirdly, That argument for rejecting all extraordinary dispensations as the shortest and safest way, on account of the many delusions and impostors that are in the world, is not to be allowed of, for however we may grant it to be the shortest, it will not follow that it is the safest : It is a very good reason for examining, but none for rejecting, where such marks of credibility appear in the witness as would challenge our belief in any weighty concerns of a temporal nature. Many things may be revealed in a supernatural way to persons properly qualified and circumstanced, not only for the benefit of particulars, but also for the use of the church ; and where any thing of this kind is publicly communicated by such a one, that cool and candid remonstrance of the Scribes in favour of St. Paul against the outrageous Sadduces is worthy of our imitation : “ If a spirit or an angel hath spoken to him, let us not fight against God,” Acts xxiii. 9. As to the uncertainty in these things, on account of possible counterfeits, we are subject to the like difficulty in all our temporal concerns, and if we will not proceed in any matters without demonstration, we must cease from all dealings with mankind ; but herein we are content to act according to the best of our judgment ; and so in the case before us, from the possibility of our being deceived, we should only infer, as was said before, the greater need of caution in distinguishing betwixt true and false, pursuant to that direction of the apostle ; “ Prove all things, hold fast that which is good,” 1 Theff. v. 21. Besides, much of the uncertainty here complained of may arise from ourselves through wrong prejudices or habits, producing incompetency of judgment in these matters ; for the impiety, the worldly-mindedness, and the vices of men, do both by natural and judicial consequence blind the understanding and confederate with the spirit of error in themselves, to cast a mist of darkness over the works and
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ways of God, so as to hinder them from seeing any thing clearly. Nor are we to expect that the Lord will alter the course of things in this world for our particular satisfaction, or take away from evil men and evil spirits the liberty and power of practicing their deceits till he shall see fit to remove them out of our way; the mystery of iniquity, like all other things in this world, has its appointed time, and till the end of that is come, Christ and Anti-christ, truth and error, will continue in opposition to each other, as they have done ever since man's deplorable apostacy; and accordingly we find good and evil confronting and working against each other in all the memorable events recorded in the Bible, and in the conflict betwixt these contrary principles both within and without us lies the christian's warfare. Is Moses called forth to work miracles for the deliverance of the Israelites? Jannes and Jambres are at hand to mimic the divine wonders with their magical arts. Does Michaiah, a prophet of the Lord, appear in the court of Ahab? how is he opposed by the false prophets who seek to discredit his predictions? Do the sons of God present themselves before the Lord? "Satan also comes among them," Job i. 6. And has it been otherwise in the christian church ever since the first ages of it, nay, does not every one's experience confirm the same? Was the christian religion established in the empire by Constantine, together with that fundamental doctrine of it, the divinity of our Lord and Saviour? Behold the detestable heresy of Arius supplanting it in the reign of his successor! Did a reformation of the church from papal errors and tyranny begin in Germany? Scarcely had it gained firm footing in the empire, but it was shaken and disgraced by the wild uproar of mad enthusiasts, under pretence of christian liberty. Thus does falsehood deck herself in the upper garment of truth, that she may succeed the better in her deceits; and thus does the devil build himself a chapel at the church door. We are passing through a world of difficulty and danger, where both Satan and lying spirits incarnate are permitted, for the trial and perfecting of our faith, to practice many arts of deceit upon us, as well as many other temptations to beguile us to our ruin; and here we are not so much to consider which is our shortest and easiest, as which is our best and safest way to finish the course of our probation to the most advantage: We are not to cast away truth and error in the lump with a promiscuous

miscuous neglect, in order to save ourselves the trouble of separating them, but rightly to divide betwixt the precious and the vile, to pluck off the covering of lies from the designing impostor, and receive with honour every messenger of God bearing the marks of simplicity and truth: Nor need we to fear falling into any dangerous mistakes, if to christian prudence and circumspection we join humbleness of mind and singleness of heart, for greater is he that is with us than they that are against us, and in his light shall we see light.

I shall add under this head a word of caution to such well-meaning, but weak christians as, through a strong imagination or fond desire after supernatural communications, may lay themselves open to delusion by too hasty a belief of what may pass for such either in themselves or others. And here they will do well in the first place, to check in themselves any growing curiosity of knowing more concerning the things of the other world than the Lord has been pleased to reveal in his word, or sees proper to discover to them by the ordinary methods appointed for their instruction; for mere curiosity is a dangerous thing, and a wrong motive to knowledge: It led to the first transgression, and has been fatal to many since: Secondly, Let them be no less careful to watch against and to suppress the first motions of spiritual pride, for this has generally a greater share in the desire after these things than appears to many; as for instance, A proneness to think more highly of ourselves than we ought to think, or a desire to be highly thought of by others for such distinctions, and thence a forwardness to mistake our own imaginations for divine visions; the consequence of which is thinking lightly of the ordinary means of salvation and of the relative duties and despising others; whereas the graces of humility and charity are far more excellent, and more profitable to the soul than the knowledge of all mysteries and the gifts of prophecy and working miracles: Thirdly, As the persons here spoken of are of slender intellectual abilities, or of slender intellectual improvements, a modest diffidence in themselves is recommended to them, and coolly to consider before they are taken with or pass judgment upon any thing in the extraordinary way, whether in themselves or others; to refer the matter to the judgment and advice of some person of piety, experience and good life, rather than to depend upon their own

own understanding; and above all, to commend the matter to God in prayer for guidance and direction, that they may have a right judgment in all things pertaining to their spiritual condition, and so neither fall into self-deception on the one hand, nor the snare of the enemy on the other.

But if a word of caution is needful for the over-credulous, a word of advice is not less proper for the incredulous, seeing that the right way always lies between the two extremes, and it is just as dangerous to go too far on the right hand as on the left. There is a false philosophy which leads to infidelity and Atheism, of which mention has been made; and there is a divine philosophy which connects physics with true metaphysics, and is not improperly termed theosophy. The former of these confines its speculations to matter, and aims at explaining all appearances whatever from no higher cause; treats immaterial substances as figments, denies all communication betwixt the soul and the spiritual world, and so banishes man from his own proper country: The latter adds to the science of nature the contemplation of the intellectual system; shews how spiritual essences cloath themselves with corporeal forms; ascends from visibles to invisibles, and traces effects from their next immediate causes up to their first cause, which is God. When this light breaks in upon the soul, she as it were stretches herself, expands her wings, soars above the regions of sense, sees a new world opening to her view, exults on beholding her original dignity, and feels her immortality; nay, she seems in a sort to have already entered upon the blessedness of it through a faith more luminous than the brightness of the sun, and a love stronger than death: One can scarcely indulge a scope on this subject, if under any degree of its influence, without a touch of divine enthusiasm. Two philosophers of these distinct classes differ more widely than the towering Eagle from the fluttering Bat; the ideas, the sentiments, the feelings of the one are all earthly; those of the other, heavenly: The one guesses and studies, and with labour ratiocinates to give plausibility to his system, and at best sees things as by the feeble glimmering of the stars, whilst conviction flashes on the mind of the other from that spiritual sun whose light in its essence is truth, and whose heat in its essence is love.

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It is almost unaccountable on the first view of the case, how men can so willingly engage on the side of unbelief in matters so highly interesting and desirous; for most pride themselves in their knowledge, whereas incredulity is the negation and grave of knowledge, and only serves to expunge ideas from the mind: Whatever such may say or think, they are as void of all laudable ambition and dignity of sentiment as a worm of the earth, and the vilest reptile that crawls upon the face of it has a more eligible condition than theirs: But mean and despicable as such a choice is, it may be accounted for. A mind dissipated by the love of pleasure, contracted by an evil covetousness or sordid selfishness, corrupted by evil communications, or polluted with vicious habits; these and other assignable causes will naturally produce a backwardness, and by degrees an invisible aversion to all serious and effectual attention to the things of God; and as such are in no condition to relish them, and yet under something of fear concerning them, they seek by false reasonings to fortify themselves against the belief of them, than which last there cannot be a more dreadful state of the soul, as such naturally become mockers at spiritual things, hardened through unbelief, and at last given up to a reprobate mind. O the deplorable blindness of those who lie down like the ox or the ass, full of meat and drink, nay full of sin, without thinking of God and their poor souls; without thinking that they were created to a capacity of communion with him and his holy angels, or without any desire after it, and rising up as they lay down without any sense of his mercies or their need of them! Thus, giving to the prince of darkness and his evil angels free access to their souls and power over them, and so passing through a short course of folly and sin to a fearful end.

It is said in the prophet Amos, "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." He hath done this in old times, and is he a variable God, that he will not do the same in the last times? Is he less communicative, or his servants now less dear to him? This cannot with truth be said. The deluge, the destruction of Sodom, the liberation of the Hebrews from Egyptian bondage, the revolutions in the kingdom of Israel, their victories, captivities and dispersion; the great restorer of the true Israel, the states of the christian church,
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its apostacy, and its restoration in the New Jerusalem church (one great subject of our Author's writings) with numberless other particulars, have all been revealed by the Lord to certain of his chosen-ones before these great events came to pass; and can we suppose that the last of these, which is the most concerning of all, will want its previous messenger to prepare the church for its approach? It has long been a time of trouble and of treading down, and shall there not be a time of refreshing and raising up, when the children of Zion shall be made joyful with the glad tidings of the coming of their King? Shall the profane insults, rebuke and blasphemy of the enemies of our faith continue to mock the patient hope of the christian, and will not the Lord send some enlightened Seer with a message of peace and comfort to his people, some Caleb to testify unto them of the good land which he hath seen, and also bearing with him a cluster of the fruit of it for their encouragement to go up to possess it? He has done this in the person and writings of the Honourable Emanuel Swedenborg, who for these five-and-twenty years past has been favoured with an open vision of the spiritual worlds, and still continues to enjoy the same, and to communicate to his brethren many curious, wonderful and instructive discoveries relating to his converse with angels and the things of their kingdom, as may be seen in his other writings: So that infidels can now no longer plead that challenge in excuse for their unbelief: "Shew us one who can testify of these things from his own knowledge, and we will believe;" for such a witness, and a credible one too, is alive this day. I have conversed with him at different times, and in company with a gentleman of a learned profession and of extensive intellectual abilities: We have had a confirmation of these things from his own mouth, and have received his testimony, and do both of us consider this our acquaintance with the Author and his writings among the greatest blessings of our lives. We cannot doubt but that the same evidence which has appeared credible to us must appear the same to many others; and where men of liberal minds and education think otherwise, a single line will amicably settle the difference betwixt us, viz.

Veniam petimusque damusque vicissim.

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But where any wrong bias, bigotry to a system, worldly interest, or a confirmed habit of unbelief lead any to a determined opposition, there argument must lose its force on any subject, for *non persuadebis etiamsi persuaseris.*

As the Author, when in England last summer, was called upon in a letter from a friend (to the truth of which I can fully testify) to give some account of himself for the reasons therein suggested, (his answer to which letter I have translated and annexed to this work) there is the less occasion to enlarge on what relates to his personal circumstances; however, we cannot but take notice here of the kind and honourable treatment he continues to meet with in his own country, as a circumstance which does honour to the Royal Family, the Grandees, the Senators and the Bishops of the Swedish nation; for every one that comes to us in the name of a Prophet, a Messenger of the Lord, or a Seer, with credible marks of his Mission, is certainly entitled to high respect from such distinction of character. That Baron Swedenborg's life, qualifications and high pretensions, have passed through a strict scrutiny in his own country, as to every part of his character, moral, civil and divine, is not to be doubted; and that he maintains dignity, esteem and friendship there with the great, the wise and the good, I am well informed by a gentleman of that nation now residing in London; and from whose mouth I could relate an instance of the Author's supernatural knowledge as well known in the Court of Sweden, and not to be evaded or called in question, if the fact be as is related; but as I have not the Author's leave for this, I think not myself at liberty to mention it. Thus far I think that the credibility of Mr. Swedenborg, as a witness to the truth of what he relates, stands unimpeached: The extensive learning displayed in his writings, evinces him to be the Scholar, and the Philosopher; and his polite behaviour and address bespeak the gentleman: He affects no honour, but declines it; pursues no worldly interest, but spends his substance in travelling and printing, in order to communicate instruction and benefit to mankind; and he is so far from the ambition of heading a sect, that wherever he resides on his travels, he is a mere solitary and almost inaccessible, though in his own country of a free and open behaviour; nor does he persuade any
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to leave that established church to which they belong: Till very lately he has not set his name to any of his Theological works: He has nothing of the precisian in his manner, nothing of melancholy in his temper, and nothing in the least bordering upon the enthusiast in his conversation or writings, in the latter of which he delivers facts in the plain stile of narrative, speaks of his converse with spirits and Angels with the same coolness that he treats of earthly things, as being alike common to him; he proves all points of doctrine from scripture-testimony; always connects charity and good life with true faith, and is upon the whole as rational a divine as I ever read. If these parts of character may be allowed to gain credit to his testimony, I think it may be pronounced concerning him, That he is the most extraordinary Messenger from God to man that has appeared on earth since the apostolic age, and that he may properly be called the living apostle of these days. As to his writings, the subjects of them are confessedly, not only new but greatly interesting; such as the spiritual sense of the scriptures, many of the most difficult and hitherto unknown passages of which he explains by the rule of correspondences, shewing how things spiritual are represented and signified by things natural: He lays open to view the errors which have been introduced into the church and still subsist in it, and establishes the fundamental articles of faith on the divine authority of the sacred writings, without quoting the authority of any man, or offering any thing in the uncertainty opinion. In his character of Seer (which some in derision perhaps will call visionary, though both the office and name has been honourable in the church of God in old times) he draws aside the curtain which divides betwixt mortality and immortality, and opens a prospect into the world of spirits, presenting to us the different states of souls after death, their communications with angels and one another, their preparation in the middle state (not according to the figment of a Romish purgatory) for final bliss or misery; and numberless other wonderful discoveries relating to their condition, the different classes in the different communities of angels in their respective heavens, and likewise to the infernal kingdom. Of these he treats professedly in his book *De Cælo et Inferno ex auditis et visis*; which is but a small part

part of his works : It would require a volume to give even a general character of them all, and therefore I shall forbear to particularize here, observing only that the amazing treasure both of curious and useful knowledge exhibited in his writings concerning things natural and revealed, moral, philosophical and divine, does not only far excel whatever has come down to us of Hermes, Pythagoras and Plato, but even surpasses in importance of matter and extent of discovery all that the Fathers have written or Divines have taught.

On the first view of things so strange many will be apt as it were to start back, and to pause with a kind of surprize; and upon finding them so different from their present ideas, or having no ideas at all about them, they will be inclined to reject them as fable or delusion : This may be the case not only of such as are chained down to their present belief or unbelief, but even of some less contracted and fixed in preconceived opinions; but men of enlarged minds improved by a liberal education are not so hasty to condemn what they cannot immediately close with, but will give a fair trial to what is offered, and admit of so much as the nature of its evidence demands; and to such I address myself with respectful deference, recommending to their perusal the Author's Latin works as worthy of their attention and remarks. In this great variety of materials many things will be found better suited to some than to others; and there are also many which may be passed over as matters of indifference; but let us not quarrel with variety, but take that which is suited to our own apprehension and use, and leave the rest to others, remembering that the Lord is good to all, and not only provides for us things necessary, but also for change, entertainment and delight, as well in our spiritual as in our natural state. Let it likewise be observed, that in things relating to the condition and laws of the spiritual worlds we are not to set up our customary ideas, or the philosophical notions we may have imbibed in this, as an adequate measure of truth; for things spiritual and things natural are dissimilar and heterogeneous, and yet when compared in the light of true philosophy they are analogous and corresponding: But then the mind must familiarize itself by degrees and a habit
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of abstraction to the contemplation of spiritual subjects before it be able to form proper and satisfactory ideas of them, and then it may; for the capacity and faculties of the human mind are immense, and by suitable discipline and exercise may even in this life be accommodated to the reception of cœlestial science. Few men perhaps even of a philosophical genius will be able at first to comprehend the Author's meaning in those parts of the following Treatise, where he speaks of that spiritual sun whose light in its essence is wisdom, and whose heat in its essence is love; and yet upon an attentive consideration of the difference betwixt essence and form, and between the different natures of things spiritual and things natural, this may appear very intelligible. We are apt to conceive of wisdom and love only as modes of thinking and sensation in the soul, whereas they are really principles or spiritual essences communicated by influx from God, the fountain of all essences, and received by the soul *ad modum recipientis* respectively. It is believed by many, that life is communicated to the eggs of animalcula by our natural sun, and though this is false philosophy (for life being spiritual cannot proceed from mere matter) yet this passes without any violent outcry against it: Where then is the absurdity of supposing first, that in a spiritual world there should be a spiritual sun? for this is according to the rule of rational analogy, as spiritual bodies must have light accommodated to their condition as well as natural bodies; and secondly, that a spiritual sun should serve as a medium or vehicle under God of communicating what is spiritual to spiritual creatures both in soul and body. Every thing has an essence as well as a form, for without essence there could be no form; they are as soul and body to each other, but the essence is of superior dignity and consideration, and yet they correspond to and are frequently expressive of each other: Thus wisdom both in scripture and by an ordinary form of speech, signifies the light of the soul; and fire is the emblem of love perhaps in every language: So that the common consent of mankind seems to have born testimony to the truth before us: But this is not the place for philosophical enlargements.

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Some readers may ask here ; How the Translator, amidst such a variety of curious and striking matter as the Author's writings afford, came to fix upon a dry, philosophical subject, which perhaps few relish or understand : ' We want, say they, to hear what this ' man of visions and revelations has to tell us concerning the state ' of Angels and departed souls ; how they go on ; what are their ' offices, delights or sufferings ; whether they remember any ' thing of their former mortal state, or are able to recognize their ' old friends and acquaintance in their new condition of existence, ' with many other interesting particulars.' To such I will give the following honest answer. This query did indeed present itself, and for some time stuck with me, but the following reasons prevailed in favour of this choice. In things so extraordinary as those which relate to the world of spirits, where every passion of the human mind is concerned, some will so strongly oppose our prejudices, some the common belief, some the unbelief of men, to say nothing of their novelty, that such a coolness of judgment and fitness of disposition as are needful to give them a due consideration and reception are to be expected but in few ; and therefore something in the preparative way is thought prudent to offer, in order to gain them admission. Secondly, this little sketch of the Author's philosophical talents addressed to the learned, may serve to evince, that he is no less the Scholar than the Seer or true Visionary, and consequently one whose great intellectual abilities do not render him liable to be imposed upon by the deceptions of a weak judgment or warm imagination. And lastly, the Translator is too well acquainted with the pulse of the times to risque, by a larger publication, a loss that might prove inconvenient to himself ; he therefore makes an experiment in a few sheets at a small hazard : he offers some valuable pearls at a reasonable rate to such as may be willing to buy them ; and if no purchasers can be found, he must be content to shut up his shop and take leave of the market.

It will be thought high time to have done with so long a preface to so short a work, as the porch may perhaps already appear too large for the house ; and yet after what has been said for the use of the reader, much more remains behind ; but a measure must

must here be observed. As our highly distinguished Author, who is also eminent in the school of human literature, writes to men of understanding; so his humble Translator follows his steps in this Address to the Honourable and Learned Universities of this Realm; as the hand of a mean messenger may be allowed to bear a rich present to his superiors; for by that name I must call every thing that comes from our Author's pen; and as this little Lucubration, though printed, was never published, so it might never have come to their knowledge but for this translation, which I offer to the public chiefly as a means to introduce the knowledge of his other Latin works, which though long ago printed remain yet as a treasure hidden in a field; but I have found it, and having enriched myself thereby, am desirous that others may partake of the benefit; and should any of the Worthies in these our Celebrated Seminaries of learning and philosophy be led by this information to dig in the same mine, and then, like Scribes instructed to the kingdom of heaven, draw out of their treasure things new and old for the benefit of their brethren, I shall rejoice to be found even as an under-servant to men of superior talents so profitably employed.

I shall only add, that attempts have been made to render some pieces of our Author into the English language, but hitherto without success; for though his stile is sufficiently easy, and unperplexed with that kind of classical phraseology and idioms, affected by some dark writers in the Latin tongue, yet a just translation of any part of his works will not be found so easy a task as may be supposed; his sense often lies deep, and as the matter he treats is new, much relating to Angels, spirits and other worlds, where all things are of different condition, character and circumstances from what the mind is accustomed to consider; therefore here a translator, if he means to be of general use, must also do the office of an expositor, and not only render one language into another, and seek for such expressions as may best convey the sense of the author's words, but likewise help the understanding of the common reader by an occasional supply of notes, wherein to illustrate what is obscure by apt comparisons, and to suggest such leading ideas as may bring him to a nearer apprehension of his

his subject, and so facilitate his conception of the truths contained in the text: And I particularly recommend it as useful to all who may hereafter undertake to translate the writings of this extraordinary Author, that they bestow on them such a diligent and serious perusal as may be sufficient for a thorough understanding of them, and this as well for their own improvement as for the benefit of their readers. How I have acquitted myself herein must be left to the decision of proper judges; however, it is a satisfaction to me that I have done my best, and with a good intention.

Reader, adieu; and think not ill of those who wish and labour only for thy spiritual welfare. Time is short, and eternity is long: Good and evil are before thee: Angels of light and spirits of darkness are with thee; and heaven or hell is the sure end of thy journey through this life: Consider well then, O traveller, where thou art and whither thou art going: Refuse the evil and chuse the good: Love thy true friends: Make the most of thy time and the best of thy way; and I wish thee good luck in the name of the Lord.



THEOSOPHIC LUCUBRATION

On the NATURE of

I N F L U X.

THREE different opinions or hypotheses have been advanced to account for the communication between soul and body, and for the operations of the one on and jointly with the other: The first hypothesis attempts to solve the matter from physical or natural influx, that is, from body acting on spirit: The second, from a contrary influx, or from spirit acting on body: And the third, from a settled law of sympathy or harmony between both, established at the creation*.

The first of these, viz. physical influx, takes its rise from the fallacy of sensible appearances: Thus the objects of vision, by striking the eye, seem to produce the sensation of sight in the soul; speech, to excite that of hearing, through the impressions made on the ear by the motion of the air; and so in like manner as touching the other senses. Now as the organs of sense are in contact with the material world, and as the faculties of the mind seem to be affected according to the impressions made by matter on those

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organs,

* Called by the Author, *Harmonia præstabilita*

organs, therefore the old philosophers and school-men adopted this hypothesis of physical or natural influx.

The second hypothesis, called *spiritual influx* (and by some *occasional influx*) is founded on the true order and nature of things, for the soul being a spiritual substance, and consequently of greater purity than the body, as also of an higher and interior nature, it follows that it must have the pre-eminence and influence over that which is more gross, as also inferior and exterior to it ; or, that the principal which is spiritual should exercise agency and rule over that which is material, and not contrariwise, consequently, that it is the soul which sees and hears through the rightly disposed organs, and not the latter that conveys sight and hearing to the soul.

The third hypothesis is called, that of harmony, or consent established by the law of creation ; which is founded on a false conclusion, that the soul acts jointly and at the same instant with the body ; for all operation is first successive and then conjunctive, or simultaneous with the thing acted upon ; now successive operation is called influx, and simultaneous operation is called harmony ; as when the mind first thinks and then speaks, or first wills to do a thing and afterwards acts : And therefore it is nothing less than a deception from false reasoning to go about to establish simultaneous operation without first allowing that which is successive. Besides these three opinions or hypotheses concerning the communication betwixt soul and body, no other can be conceived, for the soul must act upon the body, or the body upon the soul, or both in conjunction by consent.

2. Forasmuch as the doctrine of spiritual influx (or the operation of spirit upon matter and not v. v.) is founded upon the order and laws of the Creator, therefore it is received by the wiser part of the learned world in preference to the other two opinions ; for every thing that is according to true order is truth ; now truth by a native kind of evidence carries with it a degree of clearness, even in hypothetic matters, though these be but as the twilight of reason. The obscurity in which the subject before us is involved may be accounted for from human ignorance concerning the three following particulars ; 1st, As to the nature of the soul ; 2dly, As to what we are to understand by the word Spiritual, and 3dly, What by Influx ; wherefore these three things are to be explained in order to a
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rational comprehension of it, for what is merely hypothetical is not truth itself, but only conjecture concerning it, and may be compared to a picture on a wall confusedly seen by star-light, which the mind figures to itself according to the representations which fancy gives it; but when the sun is risen, and we behold it in clear daylight, the whole appears distinct in every part according to its true delineation: In like manner the truth here investigated arises out of the obscurity of an hypothesis into the light of evidence, when it is once clearly known what is the difference between things spiritual and things natural; 2dly, What is the true nature of the human soul? And 3dly, How this receives its influx from God, and transmits it through the perceptive faculties of the mind to the body: But these things can only be taught by one, who, through the divine favour, has been allowed to hold communication with angels in the spiritual world, whilst in the body with men in the natural world: And as this privilege has been granted to myself, I have been enabled to make them manifest, as may be seen in a book intitled, *De Amore Conjugiali* *. Who does not, or at least may not know, that the blessings of divine love and of a true saving faith, *Bonum amoris & verum fidei*, are the gifts of the God of love and truth, do proceed from him by way of influx into the souls of christians, are intellectually experienced in their minds, and flow from their thoughts into their words, and from their wills into their actions? And that this is the source and procedure of spiritual influx, shall be made appear in the following articles.

I. *That there are two distinct worlds, the one spiritual, in which are spirits and angels; the other natural, inhabited by the human race.*

II. *That the spiritual world did exist and does subsist proximately from its own spiritual sun, and the natural world in like manner from its own natural or material sun.*

III. *That the sun of the spiritual world*

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* The author here refers to a Latin work of his bearing that title, printed at Amsterdam 1768, and sold by M. Lewis, in Pater-noster-Row. The numbers or sections referred to therein are as follow; No. 326 to 329; No. 315; No. 380, and No. 415 to 422. The translator once intended to translate, or at least abridge, the memorable passages referred to here and elsewhere throughout this little piece, but as to do the former would swell this tract to the size of a volume, so to abridge them would be doing injustice to relations of so extraordinary a nature, and therefore he refers the reader to the original work, which will abundantly reward both his pains and expence.

is (as to its essence) pure love from the Lord Jehovah, who is its center. IV. That from this sun proceed heat and light, and that as the heat proceeding from it is, in its essence, love, so the light proceeding from it is, in its essence, wisdom. V. That both this heat and this light communicate with man by influx, the heat with his will, therein producing the blessing of love, 'bonum amoris,' and the light with his intellect, therein producing the documents of wisdom, ['verum sapientiæ.'] VI. That this heat and this light, or this love and this wisdom, are emanations from God in one conjunctive influx [influence] into the soul of man, and through it [the soul] into his mind, affections and thoughts; and are from thence derived into his corporeal senses, speech and actions. VII. That the sun of this natural world is pure material fire, and that from or by this sun did exist and does subsist this our world of nature. VIII. Hence it follows, that whatever proceeds from this material sun, considered in itself, must be void of life. IX. That the spiritual principle invests itself with material nature, as man does himself with his garment. X. That spirit thus clothed with matter in man, renders him capable of being a rational and moral agent, and so at once both spiritual and natural [spiritualiter naturalis.] XI. That the reception of this influx is according to the state of love and wisdom in man. XII. That the human understanding may, by due culture and improvement of the rational faculties, be elevated even to a degree of angelical wisdom; and the human will, if the life be good, be kindled into a flame of seraphic love; but then such an elevation of love can only take place where the will and practice are conformable to the dictates of wisdom in the understanding. XIII. That the case is quite otherwise with the brute creatures. XIV. That there are three degrees of order both in the spiritual and in the natural world, hitherto unknown, according to which the laws of influx have their operation. XV. That the ends proposed (or that for the sake of which any thing is done) as they are first in the intention, so are they first in order: In the second degree of order are the causes or means used to accomplish those ends: And in the third degree of order are the effects, or the accomplishment itself. XVI. That the nature and process of spiritual influx may be elucidated from the foregoing principles, which shall now be distinctly, but briefly considered,

I. That

I.

That there are two distinct worlds, the one spiritual, in which are spirits and angels; the other natural, inhabited by the human race.

3. That there is a spiritual world inhabited by spirits and angels, and that of a very different nature and constitution from that we live in here, is a truth much doubted of by many, even in the christian world, and that because no angel has come down from heaven to declare it unto them, and no man, whilst in the body, hath ascended up and seen it: And therefore, that ignorance in this particular may no longer be pretended by such for an excuse of their unbelief; and lest, by a most fatal delusion, they should fall into that species of atheism which ascribes all to nature, the Lord hath been graciously pleased to give me a view in spirit, both of the heavenly and hellish kingdoms, so that I can, from sight and experience, declare that there are two worlds entirely distinct from each other, the one in which all things are spiritual, and therefore called the spiritual world; the other in which all things are natural (material) and therefore called the natural world; that spirits and angels live in the world that is accommodated to their condition of existence, as men do in that which is proper to them; and also that every man passes through death from the one to the other, in which he continues to live to all eternity. This declaration concerning both worlds, is premised, that the doctrine of Influx now before us, may be opened in its true ground and principle, for the spiritual world influences and actuates the natural world throughout, as well in respect to men as beasts, and is also the principle of vegetation in trees, plants and all vegetables.

II. *That*

II.

That the spiritual world did exist and does subsist proximately from its own spiritual sun, and the natural world in like manner from its own natural or material sun.

4. That the spiritual world hath its own proper sun, as well as the natural world, is because they are distinct and of very different constitutions, and because each derives its origin proximately from its own sun; now a world in which all things are spiritual, cannot proceed from a sun which is the source of things natural only, for in that case physical influx would take place, which is contrary to the laws and order of creation. That this world did derive its existence from its sun, is also evident from the doctrine of cause and effect, inasmuch as it depends on the sun for its subsistence in the whole and every part of it; now its subsistence indicates the cause of its existence, according to that maxim; 'Subsistence is continued existence;' consequently, if the sun were annihilated, this world would lapse into a chaos, and that chaos into nothing. That the spiritual world has its own sun distinct from that of our natural world I can testify, for I have seen it: It appears like a fiery globe as our sun does, nearly of the same magnitude, and at about the same distance from the angels with that of the natural sun from us; But it neither rises nor sets, being stationary in a middle altitude between the zenith and horizon, or forty five degrees: Hence it is that the angels enjoy perpetual light and a perpetual spring. How does the man of unenlightened reason (whilst a stranger to this truth of a spiritual sun) wander in the mazes of a false philosophy, when he applies himself to consider the deep subject of the creation of the universe, and how apt to fall into that fatal delusion of ascribing it to blind nature? Or if he chances to stumble on this truth, 'That nature takes its birth from the sun;' then by a no less dangerous error, to mistake the sun for the author of the creation*: Nor will he be better able to understand the nature

* This is the case with all those ignorant philosophasters, who in their inquiries into and reasonings upon natural things, stop at subordinate causes, and ascend not up to God, the first of all causes, and the adorable original of all beings.

nature of 'Spiritual influx,' unless he knows the origin of it, for all influx, whether it be spiritual or natural, proceeds from its own proper sun; thus the internal sight of man, which is that of his mind, receives it by way of influx from the spiritual sun, and his external sight, which is that of the body, from the natural sun; and both these influences operate in conjunction as the soul does with the body. Hence may be judged, what blindness and infatuation of mind they are liable to, which go about to philosophize on these subjects, without knowing even the rudiments of truth, for their minds being furnished with no other ideas than what they borrow from nature and the senses, and consequently void of all spiritual light, they may aptly be compared to bats, which flutter about in the dusk of the evening, without any distinct view of the objects before them; nor is their infatuation less than their blindness, for judging of spiritual things by a false measure, they bewilder themselves and others with their vain reasonings, and so are lost in the labyrinths of error.

III.

That the sun of the spiritual world is in its essence pure love proceeding from the Lord Jehovah, who is its center.

5. Spiritual things can only proceed from love as their root, and love from no other source than the Lord Jehovah, who is love itself*; and therefore the sun of the spiritual world, whence all spiritual things issue as from their fountain, is pure love originating in God, who is the center thereof: This sun is not God, but an emanation from God, and may be considered as the proximate sphere of his glory issuing from himself and raying forth his divine influence to the circumference of creation. By the instrumentality of this sun Jehovah created the universe, by which we understand in a complex sense all the worlds, which are as many in number as the stars in the expanse of the material heavens. That the work of creation was performed by the means or instrumentality of that sun, which in its essence is pure love, and so by the omnipotent Jehovah,

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* 1 John iv. 7, 8. Love is of God—for God is love.

is because love is the very essence [esse] of life, and wisdom is the form [existere] of life from the essence, and by love through wisdom all things were created, as it is declared by the apostle John, chap. i. "The word was with God, and the word was God; all things were made by him, and without him was not any thing made that was made; and the world was made by him." By Word here is meant the divine principle of truth [*divinum verum*] or the divine Wisdom*; and accordingly it is called, "The true light which lighteth every man that cometh into the world," this being the office of the divine wisdom by means of divine truth. They who deduce the origin of the worlds from any other cause than that of divine love by the operation of divine wisdom, are under the like delusion with persons in a delirium, who mistake the shadowy images of a wild irregular fancy for real substances: No, there cannot be any other origin assigned to the stupendous, harmonizing work of universal creation, as he may readily perceive who knows how to trace back effects to their ultimate or first cause. As God is one, so there is one spiritual sun, whose essence is pure love, and as that which has its essence and existence in and immediately from God, comes not under the predicament of extension and space, so having no relation to space, though every where in it [*ubivis in spatiis absque spatio*] it is not comprehended or limited by space†: Thus divine love is alike present in the center and circumference of the universe. Even common reason has some faint notions how the Deity fills all things by his presence, and upholds them in their office and rank of creation,

* That the office of creation is ascribed indifferently to the divine WORD [*verbum*] and Wisdom, appears from many places in the sacred writings; Thus, "To him that by wisdom made the heavens," Psalm cxxxvi. "The Lord by wisdom hath founded the earth," Prov. iii. "Hath established the world by his wisdom, and the heaven by his understanding," Jer. li. "The worlds were framed by the word of God," Heb. xi.

† This may in a measure be understood by the operations of the human mind, as also by our ideas of wisdom, goodness, joy, peace, &c. which bear no relation to distance or space. However, let it be noted, that though space or place cannot be predicated of the spiritual world, yet the Author throughout his works asserts from his own experience, that there also is the same appearance of both as here, and even a much greater variety of sensible objects, for that spirits and angels being clothed with spiritual bodies have their sensations as well as we, and those far more delicate.

creation *by the word of his power*; but how much clearer are its conceptions of this truth, when it has attained to any competent knowledge of the true nature of divine love, and in a sort to apprehend how in conjunction with divine wisdom it intends the ends, uses and good of the whole? How, by its influx into the same wisdom, it provides and directs the fit causes and means leading thereto, and by its operation through wisdom produces the effects which give accomplishment to the whole?

IV.

That from the sun of the spiritual world proceed heat and light; and that as the heat proceeding from it is, in its essence, love, so the light proceeding from it is, in its essence, wisdom:

6. That divine love is expressed in scripture-language by the word Fire is well known; nor, is it an unusual thing for preachers in their prayer before the sermon, to pray that the heavenly fire may kindle holy desires and affections in the hearts of their hearers: The reason is, because fire corresponds to love as its proper emblem, and therefore is put for it*: Hence it was that God appeared to Moses in the bush under the form of fire, as likewise to the
B Israelites

* That outward material nature does, in all its parts and productions, answer or correspond to things inward and spiritual, as the ectype to its prototype, or as face to face in a glass; many have had some glimmering sight of, and many traces of this knowledge are to be found in the wisdom of the ancients: Their mythology was founded in it, but it became lost in fable, and corrupted by the inventions of the poets. This doctrine of correspondences, was originally the key to all mysteries, and the mirror of God in nature: It continued longest among the Egyptians, and was that learning in which Moses is said to have been skilled: Their hieroglyphics are the last remains of it; but the knowledge of these, and of the language, which expresses spiritual things by natural has now been long lost in the world, and only remains with our author, who is possessed of it. He asserts that the scriptures are chiefly written in this language of correspondences, (and something of this truth has been retained in all ages of the church) and has given us large specimens of it in his interpretation of Genesis and Exodus in his books, called, *Arcana Coelestia*, and in his numerous relations of the spiritual worlds, *ex auditis & visis ibi*, and gives us hopes of his obliging the world soon with a key to the ancient hieroglyphics. He has shewed in many parts of his works, that the most ancient church of all (i. e. before the flood and the general corruption and apostacy that occasioned it) made use of the natural emblems and signs, as the original language, for their instruction in
divine

Israelites in mount Sinai, and also commanded fire to be kept burning continually on the altar, and the lamps to be lighted every evening in the tabernacle, viz. as corresponding emblems of divine love and divine light or wisdom. That from this spiritual fire of love proceeds even sensible heat, appears from its effects in human nature, especially where the passion of love becomes exalted to any degree of fervent zeal ; nay, the warmth of the blood, which is the vital heat both in man and other animals, is no other than the effect of that love which is the proper principle of life in both : So likewise the hellish fire is no other than a contrary love of malice, discord and violence†. Hence it is, according to the doctrine of correspondences, that divine love has its visible representations to the angels in the spiritual world, under the form of a fiery sun like ours on earth, and that their sensible degree of warmth from it, is in proportion to their receptivity of that love from the God of love. It follows by consequence, that their light from that sun has its manifestation according to the same law, for love and wisdom are inseparable companions, as essence and form [*esse & existerere*] ; for the former manifests itself and produces its effects through the latter, according to the quality of its form : Analogous to this, in our world, is the heat of the sun in spring-time, when uniting with the light, it gives vegetation to plants, &c. and so on to fructification : But indeed common language testifies to this truth, as when it is said, That man's heart is warmed by love, and his understanding

divine things, and to lead them to the Creator, that true God whom they worshipped ; and that afterwards idolatry took its rise from men losing sight of God in his works, and worshipping the signs instead of passing through them to what was signified by them, and that for this cause he gave them in mercy a written language and law, to remove from them the occasion of their idolatry.

† The hellish kingdom has also its corresponding representatives in outward nature as well as the heavenly, viz. in poisonous and noxious plants and animals, the dis-temperature of the elements, &c. So likewise in men, who render themselves the subjects of its malign influxes : This may be pictured to us in the opposite characters and dispositions of a society of christians, animated with the spirit of divine love and philanthropy, and that of an incensed outrageous mob, inflamed with the wrathful fire of revenge and cruelty : Herein the properties of the two spiritual worlds manifest themselves in outward nature, in which, as in a theatre or material exhibition, spiritual good and evil are displayed.

ing enlightened by wisdom †. I have often seen that spiritual light, which so far exceeds our natural light, that it may be called brightness itself, as signified to us by that comparison of our Saviour's raiment at his transfiguration, when they became 'shining, exceeding white as snow, so as no fuller on earth can white them.' Now, as spiritual light is wisdom, therefore our Lord calls himself, "That light which lighteth every man;" and also, "The true light;" he being essentially the divine Word, the divine Truth, or the divine Wisdom. It is commonly supposed that the rational part in man, which is called the light of nature, is from this natural world, whereas it proceeds from the light of the spiritual sun: Nor do external objects, rendered visible by the light of the natural sun, convey sight to the soul, but the soul, by its visive faculty, discerns them through the corporeal organs of vision; were it contrariwise, physical, not spiritual influx would be established, which is contrary to the truth of our doctrine.

V.

That both this heat and this light communicate with man, the heat with his will, therein producing the blessing of love ['bonum amoris'] and the light with his understanding, therein producing the documents of wisdom ['verum sapientiæ'].

7. It must be allowed by all who rightly consider this subject in its due extent, that every thing created by God has relation to

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† These forms of expressions perhaps run through all languages, and, with a thousand like instances, afford a proof of the doctrine of correspondences, or the analogy between spiritual and natural things, being, as it were, congenial to the human mind, or rather, by influx from the spiritual world, adapting the signs to the things signified by them: And as this appears by the consent of all languages, so especially among the Eastern nations, whose parables, allegories, symbol, and emblematical forms of speech, bear testimony to this truth; and where human art and invention have the farthest departed from this original natural language, in any nation, we there find the greatest ambiguity and uncertainty introduced, and most occasion given for sophistry and equivocation: Hence it is that the knowledge of right and wrong is so perplexed and confounded by words of doubtful meaning, affording infinite matter for chicanery, dispute and wrangling. What is this but Babel?

some species of goodness or truth ||; therefore it is, that in man are two receptacles called the Will and the Understanding; the former for the reception of good, the latter for the reception of truth, seeing that these two principles constitute his proper life: And as all good is from love, and all truth from wisdom, so they may be also styled the repositories of love and wisdom: Now, that good is the offspring of love appears from hence, that whatever any one loves, he consequently wills or desires it, and when that which he so desires takes effect, he ranks it under the denomination of good. In like manner truth may be called the child of Wisdom, as she is the essence and source of every species of truth †. Truth, reduced to practice, has also in it the nature of good, and so is called *bonum veri*. Without a distinct and clear conception of these two receptacles of life in man, viz. the will and the understanding, we in vain seek to know the true nature of spiritual influx, since they are the proper recipients of it: The will receives the good issuing from the love-principle [*bonum amoris*] and the understanding receives the truths which flow into it from the fountain of wisdom, and both originally from the Lord Jehovah, who communicates them through the spiritual sun, in the center of which he is more eminently present, and mediately by the angelical heavens [or ministry of angels]: Let it here be repeated, as touching these two receptacles of life, viz. the will and the understanding, that they are no otherwise distinct than as the heat and light of the sun; and that as the will receives into itself the heavenly heat, which in its essence is love; so the understanding receives into itself the heavenly light, which in its essence, is wisdom: And as the
human

|| The common reader will not so readily see the truth of this axiom, through not sufficiently considering that the two first principles in the divine nature are, first, Goodness or love, and secondly, Wisdom, and that the third principle, which is the divine energy or *sanctum procedens*, can only produce the two former into effect and existence; and consequently, that whatever is not according or correspondent to goodness and truth, must owe its original to some other cause, as being contrary to the laws and order of God in creation. This doctrine rightly pursued would open and decide that question which has so puzzled the philosophers of all ages, viz. *Ubi est vis malorum*, whence comes evil? But this is not the place to enter upon that subject.

† Accordingly the son of Sirach files her, "The root of wisdom;" and, under another figure say of her, that "she raineth down skills and knowledge of understanding," Ecclus. chap. i.

human mind receives its influx from the spiritual world, so does it in turn communicate the same to our words and actions; for speech derives its influx from the will through the understanding, as our actions do receive their influx from the understanding through the will; and therefore all they who allow of influx, as operating on the understanding, but not also on the will, and build their reasonings on this supposition, know and treat their subject but by halves, and may be compared to persons who, having but one eye, can only see objects on one side of them. Let what has thus briefly been offered suffice on this proposition, viz. that spiritual heat influences the will of man, and therein produces the good of love [*bonum amoris*], and that spiritual light influences his understanding, and therein produces truth from wisdom [*verum sapientiæ*].

VI.

That these two principles of heat and light, or love and wisdom, are emanations from God in one conjunctive influx into the soul of man, and through it [the soul] into his mind, affections and thoughts; and are thence derived into his corporeal senses, speech and actions.

8. Spiritual influx has been considered and treated of till now, even by authors of sagacity and penetration, as beginning in the soul, and so passing into the body, and not as first proceeding from a higher source, and yet we believe or pretend to believe, that every good and perfect gift, whether of goodness or true faith, issues from God as its fountain, and in no wise from the nature of man: Now whatever spiritual good is communicated from God to us, first enters the human soul and through it passes to the rational mind, and so on to the corporeal system; and to go about to trace spiritual influx from any other original, would be to act like one who should first stop up the spring and then seek for water at the stream; it is as though one should derive the existence of a tree from its root and not from its parent seed, or study to establish a conclusion without preceeding principles; for the soul is not life in itself, but only the recipient of life from God, who is the only fountain of life in himself; and as influx must be from a principle of life, so consequently from God. In this sense we are to under-stand

stand those words in Gen. ii. 7. "The Lord God breathed into his nostrils the breath of lives, and man became a living soul." By which expression is meant, the endowing man with the perception of what is good and what is true, [*boni et veri.*] Our Lord likewise declares concerning himself: "As the Father hath life in himself, so hath he given to the Son to have life in himself," John v. 26. Now he that hath life in himself is God §, and the life of the soul is life proceeding from God. As then all influx is originally from a principle of life operating in and through its proper recipients, and as the first and principal recipient in man is the soul, therefore, in order to a right conception of the nature of influx, we must ground it primarily in God and not in any intermediate cause, for otherwise we should take from it its first moving principle, and so establish a doctrine which might be compared to a chariot without wheels, or a ship without sails. This being the orderly proceeding in which this subject is to be considered, therefore we began it with treating of the sun of the spiritual world, in the midst of which is the residence of the great Jehovah, No. 5. and of the influx of love and wisdom, and consequently of life from its original source, No. 6 and 7, shewing that life is communicated from God to man; first, to his soul; secondly, through that to his mind, or affections and thoughts; and lastly, to his corporeal senses, speech and actions, such being the successive progress of life from first to last; for in man the soul is first in order, then the mind, and lastly the body: Now to the mind belong two vital principles which constitute its proper life, viz. the will and the understanding; the life of the will is good flowing from love, [*Benum amoris*]; and the derivations or offspring of the will are the affections: The right life or subsistence of the understanding is truth flowing from the fountain of wisdom, [*verum sapientie*] the derivations or offspring of which are the thoughts: And lastly, The life of the body consists in the corporeal senses, speech and actions; and that these, proceeding from the soul through the mind, have their

§ Therefore Jesus Christ, by the union of the divine essence [Jehovah] with the human nature calls himself "The way, the truth and the life," styles himself "The resurrection and the life," and complains of men, "that they will not come unto him that they might have life;" for the true spiritual life, which is here meant, proceeds from the Godhead [Jehovah] through the humanity of our Lord God and man, in intimate and hypostatic union.

their manifestation in outward nature, according to the laws of order, is well known by every intelligent person. The human soul, as being the superior spiritual substance in man, receives its influx immediately from God; the mind, as an inferior spiritual substance, receives its influx from God mediately through the spiritual world; and the body being of that nature which is called Material, receives its influx from God mediately through the natural world. That the good arising from love [*bonum amoris*] and the truths proceeding from wisdom [*verum sapientiæ*] are communicated from God to the soul of man conjunctively or in union, but in the instant of influx are separated or changed by those who are not the passive subjects of their operations, will be shewed in what follows ||.

VII.

That the sun of this natural world is pure material fire, and that from, or by this sun, did exist and does subsist this our world of nature.

9. By nature, or this mundane system, we understand the atmospheres and earths which we call planets, among which is the terraqueous.

|| This doctrine of influx is not so to be understood as if it took any thing away from man's free will, for without this liberty, he would be absolutely incapable of regeneration and of being confirmed in goodness. This liberty is the gift of God to man, as much as goodness and truth, and that by which he is enabled to appropriate these to himself as the governing principles of his happy life and meetness for glory. Angels and devils are both alike free in their choice, the former in chusing the good, the latter in chusing the evil, but having confirmed themselves in their choice respectively, they change not. It is otherwise with man in this life, for here he may repent and change, for outward nature is the ground in which either good or evil by choice and habit gain a form in the soul, take root and grow up to eternity; though even here also the power of inveterate habits may approach nigh to an impossibility of change. In this world man stands between the two kingdoms of good and evil; the angels of both have access to him, and solicit his choice and fellowship, and their "servant he is, to whom he obeys," Rom. vii. 16. Hence it is that the good influxes from God (and from him come no other) are changed by the evil nature of the subject or recipient into their opposites, good into evil, and truth into falsehood: So painted glass changes the colour of light, and venomous animals convert wholesome food into poison. Thus some are said to change the truth of God into a lie, Rom. i. 25. And thus the Spirit of truth, when in the mouths of the false prophets, is called, "A lying spirit from the Lord," 1 Kings xxii. 22, 23. So some pervert the gospel of Christ, by wresting of scripture to favour their errors and evil ways.

terraqueous globe which we inhabit, with all its furniture and every thing visible in it and upon it: And that both this and the other planets owe their subsistence to the sun (which is not only the center of their revolutions, but also by a kind of immediate presence, supplies them with light and heat suited to their occasions) every one may gather from the information of his senses or from the writings of natural philosophers: Now, as they derive their subsistence, so does it follow, by a natural deduction of reason, that they derive also their existence from it, seeing that continual subsistence implies a continuation of first existence, and consequently, that this natural world was created by God through the instrumentality of our natural sun*. It has been observed before, that spiritual and natural things are totally distinct as to the condition of their existence, and that the origin and subsistence of spiritual things, are derived from that sun, which in its essence is pure love, and in the midst of which the great Jehovah, who is the Creator and upholder of the universe, has his more especial manifestation and residence: And by purity of reason it follows, that natural things in like manner are derived from and sustained by our material sun, and both from God, and this, as evidently as the effect follows from its

* As doubts may arise in the minds of some, concerning the agreement of this doctrine of our author with the Mosaic account of the creation in Gen. i. because after mention therein made of the waters, the dry land, and the vegetables being created, God said, ver. 14. "Let there be light in the firmament of the heaven," &c. and in ver. 16. "God made two great lights," &c. Let it here be observed, that all that can be gathered thence, by those who suppose that to be an orderly and successive account of the creation of this mundane system, is, that the particular office of the sun in conjunction with the moon is there first mentioned, viz. their enlightening the two hemispheres of the earth by day and by night, and not that the sun was uncreated till the fourth day; and this for the following reasons: First, because before the creation of the sun there could be no division of days: Secondly, because God is said, ver. 1. to have "created the heaven and the earth." Now the heaven being mentioned first, we must suppose the sun (which is the center and fountain luminary of the material heavens) to have been first in that part of creation, for the center in order of nature is before the expanse; therefore all things tend to their center as to their source, and the soul, in its true direction to its center, which is God. Thirdly, in ver. 3. God said, "Let there be light;" but we know of no light in this our natural system, but what proceeds mediately or immediately from the sun. Fourthly, in ver. 12. we read that "the earth brought forth grass, herb, and the tree yielding fruit;" but we have no idea of any such vegetable production without solar heat; and therefore to suppose, that the sun was not created till afterwards, is a supposition contrary to the order of God in nature.

its cause. And that this our natural sun (from which our whole planetary system derives its origin) is pure fire, appears to a demonstration from its effects in the focus of a burning glass, from the degree of its heat in an exact ratio to the angle of incidence, made by its rays according to the different climates and seasons of the year, and from sensible experience in numberless other instances. They who are utter strangers to the forementioned distinction of the origin of things spiritual and of things natural, are apt to confound both, and to conclude from the deception of the senses, or from false reasonings, that spirit and spiritual things are nothing more than a purer kind of matter exalted and sublimated by the operations of heat and light, and consequently that love and wisdom proceed from no higher original: They find that whatever objects present themselves to their sight, smell, touch, &c. are so many different corporeal forms, and so erroneously infer, that all intellectual things are from the same natural source, and so become Naturalists or Atheists*, whose wisdom may be compared, according to that vulgar proverb, 'to putting the cart before the horse;' whereas the true philosopher, who rightly distinguishes things according to their proper essences and sources, considers this natural world but as the ectype or material representation of the spiritual world its archetype; he discerns that all influx is spiritual, and as such proceeding from the soul to the body, and that the organs of the latter are no other than so many vehicles or mediums whereby the soul materializes its operations in outward nature, and gives to them corresponding forms. All they who argue on the contrary side, viz. for influx from matter, do, in their reasonings, resemble the retrograde motions of the crab; and however they may think themselves quick-sighted, as Argus, they are only like Argus asleep, or with his eyes shut, nor are all their boasted conclusions

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* Hence that absurd maxim of ignorant men, *Nihil est in intellectu quod non prius fuit in sensu*, whereas it is obvious that metaphysical truths have no relation to objects of sense. It was on the same false ground that the ancient Atheists, Anaxamander, Democritus, Leucippus, and the rest of them, built their impious systems; and our modern Naturalists, who, copying after their examples, resolve all things into blind unintelligent nature, and industriously avoid all mention of God, are fools of the same stamp, though with this higher aggravation of their infidelity, that they shut their eyes against clearer light than that vouchsafed to their heathenish deluded brethren.

in favour of a creative nature and a co-extended God, any other than the wild productions of a disordered mind.

VIII.

Hence it follows, that whatever proceeds from this material sun, considered in itself, must be void of life.

9. Every one that rightly exercises his intellectual faculties, and is not governed by mere sense, is capable of knowing, that love in its essence is a vital principle, and that its form is spiritual fire; and that on the other hand, our elementary fire, considered in itself, is destitute of any such vital principle, and consequently that the sun of the spiritual world, which is pure love, must be replenished with life, and that our natural sun, which is mere fire, must be void of life; and that therefore every thing that proceeds from them must partake of the nature of their respective sources. There are two principles that produce all effects in the universe, viz. life and nature; and we then think and speak according to the true law of divine order, when we maintain, that the living, spiritual principle within, influences and actuates external nature; but it is not to with those who place inanimate nature before and above the living principle: such are our naturalists who invert the divine order and give nature the pre-eminence over spirit, that they may justify to themselves their sensual indulgences, whilst they live in a total neglect both of the rational and spiritual life: All such deceivers and perverters of the truth, whether they be called Atheists here, or satanic spirits in the kingdom of darkness, are ranked in scripture-language under the denomination of the dead: Thus in Psalm cvi. 28. "They joined themselves unto Baal-peor and ate the offerings of the dead." So Psalm cxliii. 3. "The enemy hath persecuted my soul; he hath made me to sit in darkness, as the men that have been long dead." And in Apoc. iii. 1, 2. "I know thy works, and that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things which remain, that are ready to die." They are here said to be dead, as being in a state of spiritual death and condemnation; for such is the condition of those who set up inanimate nature in the room of the living God, and

and make that to be the author of life, and the light of truth, thereby extinguishing in themselves every idea of the true God, of heaven, and of eternal life: All who thus put error for truth, resemble those birds of night, to which darkness is light and light darkness; and as falshood is truth to them, so likewise evil is their good, and therefore they may be compared to those ravenous birds and beasts, whose most delicious repast is stinking carion. The persons here described are all for physical or natural influx; and if at any time their expressions lean to the opposite side, this is in conformity to the system they outwardly profess, and not to any conviction of mind.

IX.

That the spiritual principle invests itself with material nature, as man does himself with his garment.

11. It is an allowed axiom in philosophy, that to every operation or act are required an active principle and a passive subject, and that without both these, no effect can take place: Just so the case stands between spirit and matter; the former is a living principle, the latter a dead, inert subject; consequently, whatsoever has continued to exist from the beginning in this our solar system, is from a spiritual source through a natural medium, whether it be in the animal or in the vegetable kingdom. Of kin to this axiom is the following, and accordingly adopted by the wisest scientific men, viz. That in producing every effect, a principle and an instrumental cause must concur; and that both these, though distinct in themselves, yet as they appear but one, are considered jointly as one and the same cause; and this holds good in relation to spirit and matter [nature]. That these two, in producing their effects, appear but as one, is, because the spiritual part is contained or concealed in that which is natural, as the fibre in the muscle, or as blood in the artery, or, to use another comparison, as the thoughts in the speech, or the affection of the mind in the sound of the voice, communicating themselves through these external natural instruments. Hence we may form some idea how spirit clothes itself with matter; and, indeed, as a garment is to a man, so is the organical body to his soul, which he may properly be said to

put on, to wear it, and to put it off at the time of death. In like-manner the body waxes old as does a garment, decays and perishes ; whereas the soul, being a spiritual substance, is subject to no such periodical changes. They who consider the body in any other light than as a covering to the soul, dead in itself, but organized and fitted to receive the influxes of life through the soul from God, must from an erroneous supposition conclude, that the soul has a proper life of its own, and so likewise the body, and that, according to a law of *pre-established harmony* betwixt both, they concur in uniting their operations ; or else, that there is a communication between these two lives by influx, either from that of the soul into that of the body, or *vice versa* ; whereas it is a truth flowing from the nature of created beings, that what is posterior in order cannot act from itself but from that which is prior to it, and this only from that which is still prior, and so on till we come to the first self-moving principle, which is God * : Besides, life in itself is a first principle or unity, and therefore not createable but altogether communicable from its fountain-source into certain organized forms adapted to the reception of it. Such are all and singular the forms of every kind of life throughout the universe †. It is supposed by many, that the soul is possessed of a principle of life as its proper own, and that therefore life is continued to man from himself, and not by any influx from God ; but all such entangle and confound their minds with their own false reasonings on this subject, being mere

* So true is that declaration of the apostle in its most literal sense, that "in God we live, and move, and have our being," Acts xvii. 28.

† Life, in the highest archangel and the lowest reptile, is one and the same in its original essence and source, which is God ; and it is the difference in the subject or recipient that alone varies the form of it. Man has a threefold capacity or reciprocity one above another, which no other creature has, and therefore is receptive of the spiritual and rational, as well as of the animal life. The exercise and improvement of his faculties open the two former ; but where they continue shut, he is no better than a sensual animal (as is to be seen in too many, not only among savages but nominal christians) though the root of his nature being in the eternal world, he must be immortal. They who attain no higher than to the rational life in this world, may be great scholars, and may be able to speculate highly, to reason deeply, and to talk learnedly, but if they advance not to some sense of spiritual things, or to a conscientious discharge of religious and practical duties, according to the light and means afforded them, they reach not the spiritual blessed life to all eternity, for no new principle is opened in the soul after death, nor can be, for this is the only season of probation and sowing ; afterwards the tree lies as it falls, whether

mere dotards in spiritual things, in all their disquisitions after which they are bewildered in a labyrinth of errors, from which they know not how to extricate themselves; they are as men lodged in some deep cavern of the earth, where they dwell in perpetual darkness. The necessary consequences that follow from these men's false principles are horrible, as that God hath so transfused himself into men, that every one is thereby become a kind of god, owing the continuance of his existence to himself, as likewise all goodness and wisdom, and that all saving faith and charity are his own proper riches, derived from himself and not from God, besides many other shocking tenets, only becoming those spirits of darkness, which, when in this world, took nature for the God of life and all things. I formerly heard the voice of one saying from heaven, that if there were a single spark of life in man proceeding from himself, and not from God, [by continual influx] that heaven, and all that is therein, would have no existence, and consequently there could be no true church on earth, nor any such thing as eternal life*. See more on this subject in the *Memorable Relations* of a work published by me, intitled, *DE AMORE CONJUGIALI*, No. 132 to 136.

X. *That* whether in its direction for heaven or hell. It is otherwise with infants, and such as depart this life, not having attained to the use of their reason; for these not having corrupted nor alienated themselves from God, nor confirmed themselves in evil, they are after death committed to the tuition of angels, and advance, through wisdom and the knowledge of their Saviour God, to divine love, in a certain progress to glory. Look well to it, O man, who standest here on thy probation under the means of instruction and grace, for this only is thy accepted time, and thy eternal state irreversibly depends on that form of life which thou gainest here and carriest with thee to the world of spirits.

* To persons conversant only in natural subjects, and unacquainted with metaphysical truths, almost every thing that is spoken from a Theosophic ground or the laws of a divine philosophy will appear strange, if not incredible, but this arises from their ideas being inadequate to and unexercised on subjects of this nature. The proposition here mentioned by our author is of this kind, and yet even common reason may so far subscribe to it, as to acknowledge the possibility of its being true: Thus Every thing that is according to the divine order must be perfect, as being planned on the rules of infinite wisdom; and consequently could any alteration possibly take place, the change would be infinitely for the worse, for such is the disproportion between perfect and imperfect; the relations of things in the whole system would be altered and destruction or annihilation ensue: So in the natural world, if a single grain of sand or atom were added or diminished, it is credible that it would occasion the dissolution and ruin of the whole; but the case before us is of still higher consequence; for if man had life in and from himself, his dependence on God in that respect would be cut off, and the divine sovereignty and order become anarchy and confusion.

X.

That spirit, thus clothed with matter in man, renders him capable of being a rational and moral agent, and so at once both spiritual and natural [spiritualiter naturalis].

12. The truth of this proposition follows by necessary consequence from the foregoing in No. 9; for as the soul continually receives an influx of life from God, so it transmits the same by influent communication through the perceptive mind to the body, giving to the last, through its close union therewith, the appearance of a corporeal life; hence we know by experience, that spirit united to matter in man, as a living power to a lifeless subject, qualifies him for rational speech and moral agency. It seems indeed to outward appearance, as if the tongue and the lips spake, and the arms and hands acted by some power of life in themselves; whereas it is thought that speaks, and the will that acts (both spiritual in themselves) through their respective material organs formed from this outward natural world. That this is so, will readily appear, when we consider, that upon the ceasing of thought, the tongue is immediately silent, and that upon the will's refraining to exert its active power, the limbs are motionless in an instant. The union of spirit with matter, and the appearance of life in the latter from this union, may be illustrated from the comparison of a sponge replete with generous wine, from the rich juices in the grape or apple, and the aromatic virtue in cinnamon: Now express these juices, and extract the tincture from their containing vessels and integuments, and what remains but insipid dry husks and filaments? The case is just the same with the corporeal organs, when separated from their vital principle. That from this union of what is spiritual with what is natural in the human constitution, man has his denomination of a rational creature in this lower world, appears from the power of arraigning and analyzing his thoughts, and the various exercises of his understanding; as that of his being a moral agent does from the regulation of his actions and deportment by the rules of honesty and decorum, which high privileges he is endued with from the power given to him to receive influx from
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the Lord through the angelical heavens, which are the habitations of wisdom and love, and consequently of rationality and morality in their essential ground *. It is from the union of these two principles from both worlds that man is qualified to be at once both spiritual and natural [*spiritualiter naturalis*]; and that the case with him after death is partly similar and partly dissimilar, is because he has then also a real and substantial body, but spiritual, whereas, that which he is at present invested with, is material or natural. Many suppose that the perceptions and cogitations of the mind (as being spiritual things) present themselves to us naked and destitute of all organized forms; but this is owing to their ignorance of the formation and offices of the brain with the various intertextures and convolutions in its cineritious and medullary substances, its different glands, sinews, and partitions, and numberless imperceptible fibrillæ, and these invested with its meninges and matres [*dura & pia*] all which afford infinite materials and receptacles to the mind for the configuration of its ideas: Now, upon the good condition of these parts depends the soundness of the intellectual operations, and the regular determination of the will in this our natural state, so that a man is deemed rational and moral, in proportion to the right organization of his mental forms; for the rational sight of man, which is the understanding, can no more be said to exist here in this outward world without organs properly adapted to the reception of spiritual light, than the bodily sight to exist without eyes, and so of the other senses †.

XI. That

* As wisdom is the source of true rationality, so is love that of true morality; for all the relative duties and social virtues rightly discharged, have their foundation in love to our neighbour.

† From ignorance, as touching the nature of influx, according to the doctrine of our author, viz. as proceeding originally from God to the soul, and thence through the mind to the corporeal organs, many false philosophers have turned Materialists, Septics or Atheists; for beginning at the wrong end, and tracing the intellectual operations from organized matter as the source and cause of them, they could not but infer that the cause being spoiled or taken away, the effect must necessarily cease. Hence it is that two eminently useful bodies of men, physicians and surgeons, among whom many have been great benefactors to mankind, and not only the ornaments of their profession, but also of human nature, have been unjustly stigmatized with the reproach of Atheism, or called Materialists, as denying the immortality of the soul; and this because of the ignorance or wrong-headedness of some unworthy

XI.

That the reception of this influx is according to the state of love and wisdom in man.

13. It has been proved before, that man has not a principle of life in himself, but is only a recipient of life from God; forasmuch as love and wisdom constitute the true life of man, and they being only originally in God, he must necessarily be the only fountain of his life; and consequently, as far as any man loves wisdom, so far he is the image of God, or a receptacle of the divine life; and on the contrary, as far as any one is in the opposite love, so far he is not a recipient of the divine but of the hellish life, which in scripture-language is called Death *. Let it be observed, that love and wisdom in the abstract do not constitute life itself, but are the essence of it; whereas the pleasant sensations of love, and the delightful perceptions of wisdom (which are the affections) give

unworthy members of their respective professions, who never pursued a thought beyond matter and mechanism: Now the error of these sciologists is fundamental, inverting the whole order of creation; and as they set out from false principles, all their conclusions must be false, were they to reason to eternity. They see that a contusion or other injury of the brain occasions a disorder or loss of the understanding or memory, and thence argue that the brain is the principal cause or fountain of these powers; whereas perception, thought and memory, do not flow from the brain, but from the mind into it, as the proper recipient thereof for the manifestation of the intellectual powers in outward nature; or the material part of the human constitution. The defect or destruction of the organ does not occasion any absolute loss or annihilation of intellect, for that remains still the same in its own spiritual principle or world, it only hinders its influx into another condition of existence, and so from manifesting its operations in the natural world. The soul and its mind are absolutely independent on this mortal body, they communicate to it, but receive nothing from it, though they reach to natural things by means of and through it; they live, even during their union with the body, in the spiritual world in their own spiritual body, and here only by communication with this organized material body. So much depends on assigning to influx its proper source and progress, even the whole amount of the difference between believing rightly and infidelity.

* The life of devils, and the life of angels are equally the same in their root and principle as proceeding from God, but the influx is changed by the evil that is in the will and nature of the subject: So the same sun which gives vegetable life to the salutary balsam, ripens in like manner the baleful juices of the deadly aconite. See note under No. 8.

give to life its true and proper form, for through them the essence [*esse*] of life has its existence [*existere*], and these are communicated with the vital influx from God. This may be illustrated from the genial influences of the light and heat of the sun in spring-time, chearing both man and beast, and giving new life and fruitful vigour to the vegetable world: just so the sweet affections of love and wisdom enlarge the faculties of the soul, and dispose them for the reception of more copious influxes, even as a merry heart opens and exhilarates the countenance. Man, with respect to his love and desire of wisdom, may be compared to the garden of Eden, in which we read were two trees, the one of life, the other of the knowledge of good and evil: The tree of life is the reception of love and wisdom from God, under a plenary sense and conviction of his being the author of them, and in dependence on him as the sole fountain of all goodness: And the tree of the knowledge of good and evil is where any one presumptuously ascribes love and wisdom to self, and so sets himself in the place of God: To do this is the very essence of folly and madness, as the former is an indication of true wisdom. See more on this subject in the memorable narrative in the treatise, *DE AMORE CONJUGIALI*, No. 132 to 136. I shall here adduce an arcanum from the celestial world, in confirmation of this doctrine. The heavenly angels turn their faces to the Lord as to their sun, but the infernal angels turn their backs to him, and so receive the divine influx into the evil affections or concupiscences of their will, and render their understanding subservient and obedient thereto*; whereas the former receive their influx into their intellectual affections, and regulate their will by their understanding: Hence it is that these

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* It is to be noted, that in the spiritual worlds, as is abundantly declared in the Author's works from his own experience, that all things have their appearance there according to the laws of correspondence: Thus truth, goodness, innocence, all virtues, graces, good affections, &c. and every kind and degree of them, have their external representations or corresponding objects according to the infinite riches and beauties of spiritual nature with endless variety: This world is also full of correspondences (but man has lost the knowledge of them) and so likewise the hellish kingdom. To give only a hint by way of illustration. To two angels conversing together, supposing on love or innocence, the corresponding visible scene presented to them may be delightful fields with sporting lambs, little children playing in flower-gardens, warbling birds of beautiful colours, and the like pleasing imagery: To infernal spirits, according to their different states and employments respectively,

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are in a state of wisdom, but the others in a state of folly and madness; for let it be observed, that the seat of the understanding is in the brain or fore-part of the head, but that of the will in the cerebellum or hinder part *. It is well known, that the man who forsakes the ways of wisdom and abandons himself to error and delusion, bribes and strains his understanding to invent arguments accommodated to his inclinations, that so he may confirm himself in his error, and reconcile to his mind the gratification of his corrupt affections; whereas the wise man maketh use of the light of truth, that he may discover what is wrong in the propensions of his will, that he may bring them under the restraints and correction of wisdom: Or, to describe these two characters, in other words, the man of wisdom turns his face to God, as believing that all love and goodness can only come from him; therefore he "trusts in the Lord with all his heart, and leans not unto his own understanding," Prov. iii. 5. And this is signified by eating of the tree of life, Apoc. ii. 7. But the foolish man turneth his back to God, or looketh to himself alone for his supplies of goodness and wisdom, according to the character given of him in Prov. xxviii. 26. "He that trusteth in his own heart, is a fool." This is to eat of the tree of good and evil. Hence some imperfect conception, at least, may be formed, how the continued reception of vital influx from God is according to the state or condition of love and wisdom in man; and the laws of this influx may be farther illustrated by the following comparisons: First, By the influx of light and heat into vegetables, which blossom and bring forth fruit after their kind, according to the particular configuration of their component fibres and vessels; or in other words, according to their receptivity: Secondly, By the influx of the rays of light into precious stones, which admit and modify those rays into various colours, according to

are represented corresponding scenes of wildness, barrenness, dismay or horror. So likewise the forms and appearances of the inhabitants of those kingdoms correspond to their particular tempers and dispositions; thus, to turn their backs to the spiritual sun, is representative of their rejecting truth; so, Jer. ii. 27. "they have turned their back unto me, and not their face." Something in this way of correspondence is retained in every language, though few attend to the meaning of it. The scriptures are full of it.

* N. B. The great Dr. Willis places the seat of voluntary motion in the cerebellum.

to the particular contexture of their parts or receptive powers: And thirdly, By the appearance of rainbows in certain optical glasses and showers of rain, where that phænomenon is exhibited to the eye, according to the angle of incidence and the refractions of the rays, and consequently according to the reception of the solar beams. Similar to these are the operations of the influx of spiritual light from the Lord, as a spiritual sun: This influx into the human mind never ceases, but the reception of it varies according to the nature and qualities of the subject.

XII.

That the human understanding may, by due culture and improvement of the rational faculties, be elevated even to a degree of angelical wisdom; and the human will, if the life be good, be kindled into a flame of seraphic love; but then such an elevation of love can only take place where the will and practice are conformable to the dictates of wisdom in the understanding.

14. By the human mind, as has been observed before, we are to understand its two principal faculties, the understanding, and the will; the former is the receptacle of the celestial light, which in its essence is wisdom; and the latter, the receptacle of the celestial heat, which in its essence is love; and these two proceed from the Lord, as a spiritual sun, by way of influx universal and singular into the heavenly and also into this natural world, so communicating love and wisdom both to angels and men. It is to be noted, that this love and wisdom, as proceeding from the Lord by influx into angelical and human souls, are originally in union as one principle, but are received in the minds of both in a divided state as two principles, first the light which gives understanding, and then gradually the love which forms the will: And this method of proceeding is by a gracious appointment, forasmuch as man is designed to be a new creature or *reformed*, and that by means of the understanding, and therefore is to be instructed from his childhood * in

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* The noted Rousseau has not been ashamed publicly to declare, in opposition to this truth grounded on scripture, and the suffrages of all wise and good men in every age, that it is soon enough to teach young people any thing of God, till they arrive
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the principles of truth and goodness, that he may know how to choose and order his life aright, seeing that the will is to be governed by the understanding: To this end man is endowed with the power and means of advancing even to some degree of angelical wisdom, that so all things may go well with him in time and eternity, if he regulates the motions of his will by the light of truth, and not otherwise; for the human will is by nature prone to all kinds of evil, and therefore if not restrained by discipline, man would not stick at robbery or murder, or any kind of wickedness, to gain his own ends; consequently, unless the human intellect could raise itself above the will for the attainment of wisdom, that so it may communicate instruction to influence and control the latter, man would be no better than a beast, his thoughts would be chained down to his natural passions, nor could he make any excursions into the intellectual world, nor even enjoy the use of speech, but would express his affections by inarticulate sounds like the brute creatures: Without such a separation of his understanding from the natural bent of his will, he would be rendered incapable of exercising any rational enquiries or conclusions, and be under the sole dominion of animal instinct, and so, being unable to acquaint himself with God in the study and knowledge of the works of creation, he could have no fellowship with him, nor consequently

at the age of sixteen or seventeen; and this, in order to prevent their being prejudiced by wrong conceptions of him, too early inbibed. But who are to instruct them in their riper years, but such as would be appointed to form their more tender minds on the subjects of God and religion? If therefore such knowledge is necessary at any time, is not the more early the better, that it may take the deeper root in their minds, as well to counteract the growing evil propensities of nature, as to secure them the more effectually against the assaults and temptations of a dangerous world: But as that author is well known to be no friend to the christian institutes, so neither does he seem better affected towards the civil improvements of humanity; for he in many places speaks with preference of untutored savages, and sometimes degrades human nature to a level with the brutes; but in truth, the man seems infatuated with the pride of an affected singularity, and of dealing in paradoxes more detestable than heathenish; and yet this very man, banished from his own country (Suisserland) as a dangerous enemy both to the religious and civil constitution of it, have we seen carested and even pensioned in England: But would it not have been a more suitable reward for his ingenuity, and more to our honour, I should say less to our disgrace, had we granted him a safe conduct to the Indians of America, that he might have enjoyed the company of his friends the Cherokees and Chickesaws; or if he chose it rather, have associated with the Sylvan baboons, uncorrupted by education.

frequently be capable of a blessed immortality ; for, to all appearance, man thinks and acts as from himself, and this appearance of his doing so, is the reciprocal part on his side of his union or communion with God ; for without reciprocation there is no conjunction, as betwixt an active and a passive there can be none unless the latter reciprocates by re-action. God alone is the first agent, and man suffers himself to be acted upon, and re-acts in appearance as from himself, though in truth such re-action, deeply considered, is also from God *. What has been here offered, if attentively considered, may serve to shew the quality of love in the human will when it is elevated and influenced by a right understanding, and when it is not, and consequently what is the *quale* or quality of man. Now what man is in quality and condition, when his will or principle keeps not pace with his understanding ; but whilst the latter is employed on heavenly things, the affections of the former are set on earthly things, shall be illustrated by the following comparisons : Such a one may be likened to an eagle, which, soaring in the upper regions of the air, spies his prey upon the ground, and suddenly descends to feast on garbage ; or to the adulterer, who, after extolling the virtue of chastity, in company with his friends, presently withdraws to commit lewdness with his paramour ; or to some fly thief, who, being appointed to keep watch for the security of the garrison, on spying some booty at a distance, quits his station to play the robber : Such is the man whose will and affections correspond not to the improvement of an exalted understanding, but are sunk in grossness and sensuality : Far otherwise is it with those happy souls, who by the salutary documents and influence of their intellectual attainments subdue the irregular propensities of their nature : In these the understanding and will join in amicable confederacy ; wisdom and love are inseparably conjoined in marriage - union, and their lot is with angels in bliss eternal.

XIII. *That*

* The sense of the author in this place seems to be as follows : As God is the first mover and principle of all agency in man, so in the great work of our fellowship with God, whether it be called union, or more properly communion or conjunction, the Lord effects it wholly on both sides by his own power, for the creature cannot join itself to its Creator, but the Lord joins man to himself by a principle of love in man from God. "He that is joined unto the Lord, is one spirit," 1 Cor. vi. 17. Indeed.

XIII.

That the case is quite otherwise with the brute creatures.

15. They who judge only by their bodily senses, are apt to conclude, that the brute creatures are endowed with will and understanding as well as men, and that the only difference between them in this respect is, that the latter have the gift of speech, and so are able to express their thoughts and affections by words, and the former only to vent them by inarticulate sounds; whereas the beasts have neither will nor understanding in a proper sense of these words, but only something analagous to them. The proper distinction of man is, that his understanding admits of an elevation above the affections and desires of his will, and from its higher station can examine, judge and control them; but it is the property of the brute to be carried away blindly by its natural propensities; therefore he only can truly be said to act in the character of a man, who keeps his will in subjection to his understanding, as it is the mark of a beast to have its understanding, so called, subject to its will or appetites. The conclusion to be deduced from hence is, that as the human intellectual faculty is receptive of the divine light (which though derived from God, yet has the appearance of being man's proper own from the power of changing, combining and analyzing his ideas) therefore his true understanding is a spiritual and vital principle; and the same may be prædicated of his will, as being receptive of the influx of divine love; whereas those of the brute animals come under no such prædication; and hence it is that they who think and act only from the natural impulse of their corrupt affections, are compared in scripture to the brute beasts which have no understanding: And indeed all such in the other world, when seen at a distance, resemble them and act like them, only with this difference, that they might act otherwise if they would: But on the other hand, they

Indeed all christians are taught by their systems of faith to acknowledge this truth, and to confess it in their forms of devotion, but when out of their systems, most seem to have no knowledge or belief of it; so great is the difference between the bare creed of a system taken up by education and continued in a formal customary way, and believing on a thorough principle of conviction.

they who subdue the evil of their nature, and regulate their lives by the laws of wisdom, appear in the spiritual world in beautiful human forms, and are as the angels in heaven. In beasts the intellect is never elevated above the will, so as to be able to direct or control it, but always corresponds with it; now the will being from heat, and not from light, it is blind, and consequently the understanding in brutes, as not rising higher, is blind also, and therefore they neither know nor understand what they do; they act indeed, but then it is only from that lower kind of influx from the spiritual world [through the natural] which is called instinct, and has nothing in it of thought from intellectual knowledge in what they do, they being stimulated to action by the impulses of a natural love implanted in their nature by the Creator, and operating through the offices of the natural senses; whereas the mind of man has its perceptions from the light of heaven, which renders him both rational and conversible, for it is an irradiation of the divine light that thinks, and thought that speaks. If it be objected, that brutes act more uniformly according to the laws of their nature than many men, and some of them in a way that approaches near to reason and morality; it is answered, that this arises from their understanding being constantly and regularly subservient to their will, according to their order in creation, which they never vary from as men do through false reasoning and the fluctuation of their wills. Let it be observed here, that wherever the words *will* and *understanding* have been made use of in this section, with reference to brute animals, they are only to be understood by way of analogy or resemblance to those faculties in the human mind. The actions of a beast, considered as thus destitute of intellectual knowledge, may be compared to a person walking in his sleep when the will to motion is in exercise, but the use of the understanding is suspended; or to a blind man led along the streets by a dog: They may be likened to ideots, who, from custom and habit, can perform some things with great exactness; or to such unhappy persons, who being deprived of their memory and understanding, yet know how to put on their cloaths, eat, and answer many other calls of nature, from habit or a blind impulse of the will, without design or thought. From these similitudes we may see the error of those who ascribe rationality to brutes, and discriminate them from the human species
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only by their external figure and want of speech; from whence they argue, that if man is immortal, so are they, and that if they have no existence after death, so neither has he; besides many other groundless surmises proceeding from a total ignorance of the nature of the human will and understanding, and of the scale of man's ascent to heaven*.

XIV.

That there are three degrees both in the spiritual and in the natural world, hitherto unknown, according to which the laws of influx have their operation.

16. In the method of investigating causes from their effects, we make use of two kinds of degrees, whereby to estimate things; the one is expressed by order, as prior and posterior; the other by condition or quantity, as greater and less. Those degrees which distinguish by order are called degrees of altitude, and also discrete or disjunct; and those which distinguish by condition or quantity, as greater and less, are called degrees of latitude or continuous: The former is expressive of a thing generated from another or similar

* It is really offensive to see the pains taken by some men of groveling minds, thus to debase human nature, and rob it of the high privileges which God has bestowed upon it, as though they thought it some great point gained to be ranked on a level with the beasts that perish. We envy them not the satisfaction arising from such a persuasion, but desire to be excused from parting with our comfortable and assured hope of a blessed immortality. It is true, man is capable of rendering himself no better, nay even worse than brute animals, by a wrong choice, and the abandon of himself to earthly affections and sensual indulgences; but then by a right use of his faculties, and the means of grace, he is also capacitated for angelical perfection. The truth of the matter is, these levellers see not as yet in themselves or in the gospel, the discriminating privileges of man, by which he is the object of God's peculiar care, and they are strangers to his high relation to the divine nature through God incarnate, and the regenerating operations of his Holy Spirit, which by the influxes of heavenly light and love, qualify him for fellowship with God and joy unspeakable. Besides, these men are utterly ignorant of one great end and designation of the animal world, viz. that every species, class and tribe thereof, are corresponding types of spiritual things, and of the affections and properties in the human nature, so that man might read himself in them, for they are replete with lessons of moral instruction, though unconscious of it themselves; and accordingly the scripture in many places refers man to them for this end. And that they were designed for the use and service of man, his sovereignty over them shews, though much of this is lost by the fall.

similar to it, but not the same, as a nerve consists of fibres, and fibres of fibrillæ, &c. The latter expresses the modality of a thing of the same degree of altitude, according to its increment or decrement in length, breadth, &c. as a column of air, æther, &c. greater or less: Now all things, both in the spiritual and natural world come under the prædicaments of these two kinds of degrees*, whether they be of the animal, vegetable or mineral kingdom, and also the expanse of the atmosphere in its whole extent from the sun to the earth†. There are three distinct atmospheres according to the degrees of altitude [discrete] both in the spiritual and in the natural world, and that because each of them has its proper sun; those of the former are spiritual substances, like the source they proceed from, and those of the latter material; and as these atmospheres are both the vessels and vehicles of light, it follows that there must be three different degrees of both: Now as in the spiritual world light, in its essence, is wisdom, and heat love, as was shewed before, consequently there are three degrees of wisdom and three degrees of love, which constitute three degrees of life, differently graduated according to the different mediums they pass through. The conclusum from the foregoing premises is, that there are three angelical heavens; the highest (which is also called the third) in which are angels of the supreme order: The middle or second, in which are angels of the middle order; and the lowest or first, in which are angels of the lowest order. These heavens

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* The terms *discrete* and *continuous*, as they respect things connected or disjunct, are well known in the sciences, though they seem to be here used by our author with some difference in the application: Our known atmosphere, in different regions of it, is said to be more rare or more dense; this kind of estimation is according to the degrees of continuity: But if we allow of three several atmospheres, one within another, as suppose, of air, æther and physical spirit, then we express ourselves according to the rule called discrete or disjunct; the former respects the different mode or condition of the same thing, the latter has respect to things differently constituted, though of the same denomination, or in other words, to things specifically different though generically the same.

† That our atmosphere descends from the sun in a ratio of density, according to the respective distances from it, is a discovery of the author's. That the air ceases to be of any use hitherto known, at a certain given distance from the earth, proves nothing against it: That the atmosphere terminates at any intermediate distance betwixt us and the sun cannot be demonstrated; and consequently no generally received opinion founded on the present system of physics can invalidate his assertion.

are distinguished according to the different degrees of wisdom and love in their respective inhabitants ; for example, The angels of the lowest order are in the degree of scientific love, or that kind of love which is joined with the scientific knowledge of goodness and truth [*in amore sciendi vera & bona*]: The angels of the second order, in intellectual love, or that kind of love which is joined with intuition, or the clearest intellection of things good and true: And the angels of the third heaven, are in the sapient or supreme degree of love, or love joined with wisdom, which includes the two former degrees, and consists in the most perfect application of them to all the offices and purposes of the angelical life, true wisdom consisting in the right exercise and practical use of intellection and science *. As the angelical heavens are divided into three degrees, so also is the human mind, it being an image of heaven in the lowest form or scale of beings ; therefore man is capable of becoming an angel of any of the three heavens, according to the degree of his reception of wisdom and love from the Lord ; an angel of the lowest heaven, if in scientific love ; an angel of the middle heaven, if in intellectual love ;

* In order to render our Author's distinctions in this place more intelligible, let it be observed, that by science he means the lowest degree of knowledge, nearest to a level with the senses, and acquired by an external apprehension of things. By intellect or understanding he means a more interior and recondite kind of knowledge, penetrating into the nature and origin of things, and seeing them in the ground of truth: And by wisdom he means truth, expressed in its powerful displays of life and action. The lowest class of angels called scientific are wise in their degree, because in holiness and love: They see how the visible things in heaven represent and correspond to things divine, they discern and adore God in his works and love one another: The intellectual angels are still more highly graduated in knowledge and love, and see truths, not only in their external forms, but also in their unvailed essences and manifold connections, and receive in proportion more copious influxes of divine love: And yet these are far excelled by the transcendent perfections of the sapient angels, who are so many beauteous forms of wisdom and love in all their active ministrations and offices. These distinctions brought down to man will have a different appearance, because love and knowledge in this degenerate state of our nature may be and often are divided: Sensual men may have much scientific knowledge in natural things, and even in the doctrines of religion, without any thing of true faith or good life, and so without being any better for it: And intellectual men may search deep, speculate highly, reason acutely, and attain even to some degree of angelical understanding, and yet through want of love and good works, come short of salvation ; whereas the humble man that loves God and his neighbour, and puts his little knowledge into practical use, possesses the true wisdom and is acceptable to God, be he christian or heathen ; his way is safe, his end his happiness, and he may be qualified, through an after-knowledge of and faith in his Saviour, for the society of angels even in the third heaven.

love; and an angel of the third heaven, if in sapient love *. For this distinction of the human mind into three degrees of altitude, see more in the *memorable narrative* in my treatise *De Amore Conjugiali*, No. 270. Hence it appears, that all spiritual influx descends from the Lord to man and into man, according to the three degrees before mentioned, and is received by him according to his corresponding degree of wisdom and love. The knowledge of this doctrine of degrees is highly requisite at this time, when so many, through a total ignorance of it, rest contented with that lowest kind of knowledge which they receive through their bodily senses, whence it comes to pass, that their minds being veiled with a covering of thick darkness, they are unreceptive of spiritual light from above: No wonder that such fall into naturalism (or that heathenish kind of philosophy which resolves all into nature) whenever they go about to reason on the constitution of the human soul and mind, and more especially if they extend their enquiries to the subjects of heaven and immortality. In their vain reasonings on all such subjects, the fancied wisdom of these sciolists may be compared to the futile prognostications of those ignorant star-gazers, who, whilst they pretend to tell other men their fortunes, are

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ignorant:

* It is a common notion, that the blessed saints in heaven are not of any order of angels, but classed under a different character; and the common systems of divinity lead to such belief. Were the matter altogether doubtful from scripture, the author's testimony would be sufficient with such as are in a disposition to receive it, to determine this point, since he affirms, that through a particular vouchsafement of the divine favour, he has held a constant intercourse with angels for these five and twenty years past; but the matter is decided by more than human authority, as might be evinced from many passages in the sacred writings, where saints and angels are used as synonymous terms; but the instance of the angel's refusal of worship from St. John, as recorded in Rev. xxii. 9. will be allowed sufficient for a note on this subject: "See thou do it not, for I am thy fellow-servant, and of thy brethren, the prophets, and of them which keep the sayings of this book: worship God." It is likewise observable from this passage, that the gospel of Christ, as a rule of life, is not to be considered only as a temporary dispensation respecting mankind in their present state, but also as a kind of transcript of those heavenly laws whereby even the very angels regulate their lives and behaviour, both in reference to God and one another; for though they are actuated by that love which is a law unto itself, as touching the principle of duty and willing obedience, yet we are not to suppose that the divine œconomy, even in the kingdom of bliss, is without its celestial institutes, as well for the settled purposes of order and government, as to serve also for a directory to the angels in their several stations and relations, and in that diversified intercourse of benevolent and social offices which add so much to the joys of these friendly beings, and make glad the city of God.

ignorant of their own ; or to those prating gossips ever busy about nothing, who profoundly descant on whatever passes in the neighbourhood, without knowing any thing of the matter. When such disaffecteds of truth undertake to analyze metaphysical subjects, can we wonder if butchers should set up for teachers of anatomy from the experience they have gained from the inside of a calf. In a word, to speculate on spiritual things from mere natural knowledge, without any influx of spiritual light, is no better than dreaming ; and to reason on them from no other fund, but as talking in one's sleep. See more on this subject of the three degrees in a work *De Divino Amore & Divina Sapientia*, printed at Amsterdam, 1763. From No. 173 to 281.

XV.

That the ends proposed (or that for the sake of which any thing is done) as they are first in the intention, so are they first in order : In the second degree of order are the causes or means used for the accomplishment of those ends : And in the third degree of order are the effects, or accomplishment itself.

17. It is a self-evident proposition, that the end is not the cause, but productive of the cause ; and that the cause is not the effect, but productive of the effect ; and consequently that they are of a threefold distinction and consideration. The end which man proposes in any thing is the object of his love, which is seated in and conjoined with his will ; for what he loves, he intends, wills or desires : The cause is the work of his understanding, for in and through that the end seeks the efficient means of its own accomplishment ; and the effect proceeds from, and is according to the operation of his corporeal powers : So that there is a triplicity of order in man, corresponding to the three degrees of altitude mentioned in the foregoing chapter ; and when this triad has proceeded to its consummation, then the end has found itself in the cause, and through the cause in the effect ; and consequently, in the effect, all three co-exist or are conjoined as one. Hence it is that we read in the word of God, that man is to be judged according to his works ; for the end (or the love conjoined with his will) and the cause

cause (or the operation of his understanding) are included in his outward works, and so constitute the *quale* or quality of man*. They who continue strangers to this doctrine of influx in its progression according to the three degrees before mentioned, terminate the ideas of the mind in the atoms of Epicurus, the monads of Leibnitz, or the simple substances of Wolfius, who makes them to be so small as to be incapable of division without annihilation†.

Thus

* The intelligent reader will in this short analysis of the Author see the futility of that controversy which has so long disturbed the peace of the church concerning justification by faith, and justification by works, and by the help of this distinction clearly perceive how both sides have mistaken the subject; for faith, as an act of the understanding, enters into the work, nay is the cause of it; for no work considered merely in itself is good or bad in a moral sense, but takes its quality from the principle and intention of the agent; so that a good work implies a right faith expressed in act or deed, otherwise the work, though apparently good, is not morally so, but counterfeit or hypocritical, and therefore no true expression, but a lie. But the Author's distinction goes farther, for it shews that love or charity is also in every good work, and essential to it, for love in the will is the end of the work, and also the first moving principle, and so operates by and through the cause in the outward act: So that a good work is love, faith and operation or act, or two spiritual principles manifested in a corporeal or natural representation. The importance of this truth is recommended to the reader's attentive consideration.

† The philosophy of these three authors is evidently the same, for whether they call their first principles by the name of atoms, monads, or simple substances, it equally resolves itself into the corpuscular physiology of the ancient Atheists, who denied the existence of immaterial substances, and so traced all the operations of the human mind from material influx, insomuch, that according to them, all the rational endowments, with every virtue and amiable quality that distinguishes and adorns the nature of man, are no other than impressions some how or other made on his blood and brains by particles of matter: Nay, they chose rather to ascribe the constitution of the world, and all the wonders of wisdom in it, to the fortuitous concurrence and agency of senseless matter, than to the power of an omniscient Creator. Something of these fooleries (though sufficiently exploded and confuted by the wiser heathens, especially the Platonists) has been revived not long since, though in another shape, under the names of vortexes, effluvia, simple substances, &c. by men vainly affecting to appear wiser than their neighbours, by shewing how the works of creation might be without the help of God almighty: Such impious absurdities have indeed now lost all credit, nor have we any learned advocates hardy enough to appear in their defence; but yet infidelity is not lessened though confuted; it has only changed its form, for its votaries finding themselves unable to defend such palpable errors, they have taken the negative side, and shew their enmity to the truth by contradiction and disputing against every thing that is advanced on the side of religion. Nature is their all in all, the words Jesus and Lord are offensive to them, and the name of God sticks in their throats, except when they use it unmeaningly or profanely, and then they can utter it freely; so far has an evil heart of unbelief rendered them free to evil but not to good.

Thus they shut the door against all intellectual knowledge, allowing to man no other ideas than those he is furnished with through the senses, thereby declaring in effect, that spirit is nothing more than matter highly rarefied and attenuated; that the beasts are as well entitled to the prædicament of rational creatures as men; and that the human soul is nothing more than a breath of air, with many other like absurdities. Forasmuch as all things, both in the spiritual and in the natural world, have their progressions respectively according to the degrees mentioned in the foregoing section, it is evidently a part of human wisdom to take cognizance of and distinguish them; for the prevailing love is the criterion by which a man is to know himself, seeing that the ends he pursues (or the tendency of his will) the efficient cause or means he makes use of (which is the exercise of his understanding) and the effect or accomplishment (which are his executive bodily powers) do orderly follow from his love as naturally as the tree proceeds from its seed, and fruit from the tree. There are three distinct kinds of love; the love of heaven, the love of the world, and the love of self: The first is a spiritual love; the second material, and the third corporeal: Where the love is spiritual, all the affections flowing from it are correspondent to it, as forms are to their essences: So, if the ruling passion be for the things of this world, its affections of course are earthly: And if it be the love of self and pre-eminence over others that takes possession of the heart, this infects the whole man with an idolatrous selfishness, and that because this kind of love solely respects a man's own person: Therefore, as has just been observed, he that knows the predominant love of any one, and also understands the progression of ends to their causes, and of causes to their effects (which follow in regular sequence according to the degrees of altitude) he knows the whole man. Thus the heavenly angels immediately discover the disposition and character of every one they converse with, for they instantly distinguish his kind of love by the particular sound of his voice; the turn of his mind from his countenance; and his whole demeanour from a single gesture*.

XVI. *That*

* As the Author here speaks from experience, there was no occasion for his using any hypothetical form of speech, but declarative only: And accordingly, whenever he enters upon any narrative or observation relative to his intercourse with angels or spirits.

XVI.

That from the foregoing principles we may trace spiritual influx from its original source to its ultimate effects.

18. What has hitherto been said on the subject of spiritual influx respects chiefly its progression from the soul to the body, and not from God to the soul, and that because of the universal ignorance that prevails with respect to the spiritual world and its sun, from which this world receives its spiritual emanations of influx: However, as I am gifted with the privilege of being conversant in both worlds, and of beholding the suns of both, I am obliged in conscience to make this discovery to mankind; for the use of knowledge is to communicate it to others, that they may be the better for it: To do otherwise is to be guilty of spiritual avarice, and to act the miser who hoards up his treasure for the sake of looking at it, and counting it over without any intention of use. Now, in order to a more thorough understanding of the nature of spiritual influx, as it proceeds from its original source, it is requisite to know the essential difference between that which is spiritual and that which is natural, and also to form a right conception of the nature of

spirits of any class in the spiritual worlds (as he does perhaps in a thousand parts of his works) he takes up his subject with that confidence in the truth and knowledge of what he says, that needs no preface or apology. He delivers facts to those that can receive them upon the credibility of his testimony; and he offers rational arguments where the nature of the subject requires it; but as even these will lose much of their force on minds involved in prejudices through education, confirmed errors, or the fashionable incredulity of the times, it is not to be expected that his works will meet with a ready reception from the generality. What the Author asserts here in relation to the wisdom of angels, is the less to be questioned, as even some men from an extraordinary degree of sagacity and penetration are able to form a judgment of the particular tempers and dispositions of persons even at first sight; nay some have gone so far as to affirm, that something may be gathered as to the particular temperament of a person from his autography or hand-writing, when undisguised; and that there is an observable difference betwixt that of males and females is generally allowed. After all, as there is a certain idiosyncrasy in the bodily constitutions of men, so there is also a certain peculiarity in the formation of their minds which will appear to the acute discerners with signatures of distinction in all they say and do: but how far this is reducible to the rules of a science I take not upon me to affirm.

of the human soul ; and therefore to supply what is wanting in this short lucubration I refer the reader for farther instruction on these subjects to certain *memorable relations* in my work *De Amore Conjugiali*, viz. For article *spiritual*, see No. 326 to 329. For article *human soul*, see No. 315. And for article, *influx of spirit into matter*, see No. 415 to 422.

19. I shall here annex the following memorable relation. After this lucubration was finished, I prayed that the Lord would please to grant me an interview with the disciples of Aristotle, with those of Descartes, and also with those of Leibnitz, to the end that I might hear from them their tenets concerning the communication and operations of the soul and body ; and in answer to my prayer *, nine persons presented themselves to my view, three of each class, and ranged themselves in order, the Aristotelians towards my left-hand, the Cartesians towards my right, and the Leibnitzians behind them, and through the intermediate spaces, at a great distance off, appeared three men as if crowned with laurel, whom I knew, by an influxile perception, to be the three founders of those sects : Behind Leibnitz, stood one who had hold on the skirt of his garment, and I was told that he was Wolfius. These nine men, at their first interview, behaved courteously to one another, but on the appearance of a spirit from beneath with a torch in his right-hand, which he waved before their faces, they immediately commenced enemies, three against three ; for they became inflamed with the zeal of disputation. The Aristotelians, who where of the schoolmen, began the debate, saying, Who does not perceive that influx proceeds from outward objects through the senses into the soul, and that as plainly as a man is seen to pass into a room at the door ; and consequently that ideas are excited in the soul by the laws of such influx ?

* This will probably appear to some as too light a matter for the subject of a particular prayer to God ; and possibly such may think the same of Gideon's in respect to the watering of his fleece, &c. even after that renowned hero had been miraculously promised the victory over the Midianites, Judges chap. vi. But such objections proceed from reasonings of human weakness, and from ignorance as touching the particular dispensation of those persons who are favoured with heavenly communications and an intercourse with the angelical kingdoms : To such his beloved children the Lord condescends as earthly parents do to theirs, and gratifies them even in little things.—So great is his love ! though considered in himself alone, the nations of the earth are before him but as the small duff of the ballance.—So great is his Majesty !

influx? When the lover beholds the mistress of his affections, does not the beloved object first cause his eyes to sparkle, and through them communicate the amorous passion of his soul? When a heap of gold presents itself to the view of the greedy miser, how does the sight of the darling metal delight his eyes and kindle in his soul an ardent desire to possess it! And when the vain man hears himself praised, how does the pleasing sound ravish his ears, and through them convey self-complacency into his soul! Do not then these, among other numberless instances, demonstrate that the bodily senses are the only inlets to the soul, and sufficiently establish the doctrine of physical influx? To this the Cartesians, who hitherto stood with their fingers upon their eye-brows in a musing posture, replied as follows: What delusion is here! and how do you reason from fallacious appearances only! Is it not easy for you to know, that it is not the organ of vision in the lover that admires and desires the beloved object, but his soul? That it is from his soul that the miser covets the golden heap, and not from any bodily sense? And lastly, that it is the soul of the vain man that loves himself in the praises of the flatterer; for it is the perceptive faculty that produces sense, and all perception is from the soul. Shew, if you can, what else causes the tongue and lips to speak but thought, or the hands to work but the will; now thought and will proceed from the soul, and not from the body; and hence likewise it is that the eyes see, the ears hear, and the rest of the corporeal organs discharge their respective functions: From these, and many more convincing proofs, every one that has a grain of intellectual knowledge may know of a truth, that influx proceeds not from matter to spirit, but contrariwise, and therefore we call it by the name of *spiritual*, and sometimes by that of occasional influx. After this, the three who were followers of *Leibnitz*, and stood behind the other two triads, cried out and said: 'We have heard and compared the arguments on both sides, and find that each has both its advantage and disadvantage in different parts of the dispute, and therefore, if agreed to, we will compound the difference.' And being asked how? they answered, 'By setting aside all influx from the soul to the body, and also from the body to the soul, and by maintaining a joint consent and instantaneous operation of both together, which a celebrated author has properly distinguished by the name

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of

‘ of *Pre-established Harmony*.’ Upon this, a spirit appeared again with a torch, now in his left-hand, which he waved behind their heads, upon which their ideas became confused, and they all cried out with one voice, ‘ We neither know bodily nor spiritually which side to take, and therefore let us decide the dispute by casting lots, and abide by that which comes up first :’ This said, they took three lots, on one of which was written *Physical Influx* : On the second, *Spiritual Influx* : And on the third, *Pre-established Harmony* : These they put into a receiver, and appointed one of their number to be the drawer, who drew out that lot on which was written *Spiritual Influx* ; on which they all said, some with a loud and distinct voice, others more faintly and inwardly : ‘ Let us abide by this :’ when an Angel immediately appeared, and said to them, ‘ Do not suppose, that this lot came to hand by mere chance, but know that it is by divine direction, that so you who could not discover the truth because of the confusion of your minds, might have it thus presented to you in the way of your own chusing *.’



20. I was asked by a certain person many years ago, ‘ How I, from a philosopher, came to be a divine :’ To which I answered ; ‘ Even in the same way that fishers became disciples and apostles by

* It is easy to foresee, that they who indulge a ludicrous turn of mind, and so set themselves to ridicule those things which they are determined not to believe, and therefore cannot receive, will take occasion from the subject of this section to exercise their raillery : But they will do well to consider what spirit they are of, and what are their leading motives to act the part of mockers and jesters on serious accounts of things delivered by a serious and credible witness relating to the world of spirits, (in which they certainly must appear shortly in one character or another, whether they believe it or not) If they write for hire, or to purchase a dinner, they are to be pitied for the temptation which their necessities lay them under ; but let them at the same time reflect, that it is an ill-bought meal that must be paid for with remorse : If for the supposed reputation of being thought witty on such subjects ; they are to be told, that to treat spiritual things with derision is the sport only of fools, but offensive to all wise men : But if they are actuated by a resolute opposition to the belief of a separate state of souls after death, or to the possibility of our having any communication with them in this life ; in this case they must take the fate of their incredulity ;

‘ by our Lord’s appointment, for that I also was a fisher from my ‘ early youth in a figurative sense of that word :’ Upon which he asked me, what it signified in such a sense? I replied, That the word Fisher in the scriptures, taken in its spiritual meaning, signifies one that searches out and teaches, first, natural truths, and afterwards such as are spiritual, in a rational way. Upon his putting the question, How this could be proved? I said, from the following texts : “ The waters shall fail from the sea, and the rivers “ shall be wasted and dried up : The fishers also shall mourn, and “ all they that cast angle into the brooks shall lament,” Isa. xix. 5, 8. And elsewhere, “ They [the waters] shall be healed, and every “ thing shall live whither the river cometh : And it shall come to “ pass, that the fishers shall stand upon it from En-gedi even unto “ En-eglaim ; they shall be a place to spread forth nets ; their fish “ shall be according to their kind, as the fish of the great sea, “ exceeding many,” Ezek. xlvii. 9, 10. And again : “ Behold I “ will send for many fishers, saith the Lord, and they shall fish “ them,” [i. e. the children of Israel] Jer. xvi. 16. Hence we may learn why our Lord made choice of fishers for his disciples, and

incredulity ; there is no reasoning with them, nor does our Author write for such. As to the doubts and objections of the sincere and modest enquirers after truth, candour and respect are due to the scruples, nay even to the very dissent of such estimable men. In the mean while, let it be remarked, that though all things relating to the condition, laws and circumstances of the spiritual world not made known before, must necessarily appear strange at the first discovery, yet let us not therefore rashly pronounce them inadmissible : For, if the Lord, in these last days has been pleased to raise up a living witness to bear testimony to the new Jerusalem state of the church approaching (before prophecied of in the Revelations) and to make manifest by him many secret things belonging to the invisible kingdoms, and the state of departed souls (as is to be seen throughout his works, especially in his book *De Cælo et Inferno ex auditis & visis*) and this in order to convince many of their unbelief, to strengthen the faith of others, and that no excuse may henceforth remain to such as are ever crying out, ‘ Shew us one from the dead, and we will ‘ believe :’ I say, if the Lord has thus condescended, in mercy to the present miserable state of the church, to send one of our brethren yet in the flesh, to testify of these things, to alarm, instruct, and expound unto us, from the scriptures, the way of God more perfectly ; in this case, here is a dispensation confessedly awful and important, and sufficient, at least, to awaken our attention to examine into the credibility of the witness, and to see if these things are so. But if we will continue in the same state of degeneracy and unbelief that the world was in under the preaching and warnings of Noah, how much more inexcusable than they, shall we be found, who will neither believe Moses nor the Prophets, nor yet Jesus Christ, nor one sent from the dead !

and said unto them, "Follow me, and I will make you fishers of
 "men," Matt. iv. 18, 19. Mark i. 16, 17. And likewise to Peter,
 after he had taken a multitude of fishes: "From henceforth thou
 "shalt catch men," Luke v. 10. Afterwards I explained to him
 the reason of this signification of the word Fishers from my book
 intitled *Apocalypsis Revelata*, viz. because Water signifies natural
 truth *, No. 50 and 932. So likewise does the word River, No.
 409, 432. And the word Fish signifies those that are in scientific
 or natural truth, No. 405. And hence Fishers, those who in-
 vestigate and teach natural truths. Upon hearing these things, my
 Querist said, with a loud voice; 'Now I can see the reason why
 'the Lord called fishers [in a literal sense of the word] to be his
 'disciples, and therefore I the less wonder that he hath also adopted
 'you to the same office, seeing, as you tell me, you have been
 'from your early youth a fisher in a figurative sense of that word,
 'i. e.:

* However strange it may seem that water, in its figurative sense, should signify
 natural truths, yet this is easily accounted for from our being so little acquainted
 with the doctrine of correspondences, according to which spiritual things are re-
 presented by natural, of which our author gives more than a thousand instances in
 his works from the sacred writings. It is certain that water has many various senses
 in scripture: for example, sometimes it signifies affliction; thus in Psalm lxix. 1.
 "Save me, O God, for the waters are come in unto my soul." Sometimes a
 multitude of people, as in Rev. xvii. 15. "The waters where the whore sitteth are
 "peoples, &c." Sometimes it is put for the knowledge of gospel salvation, as in
 Isa. lv. 1. "Ho! every one that thirsteth, come unto the waters." And as in many
 other places thirst, signifies desire of truth in the soul, so divine truth is expressed by living
 water, John iv. 10. &c. Hence we may easily infer, that when used in an inferior
 sense, it may signify natural truth, or truths of a lower kind. Few expositors indeed
 have given us this last sense of the word, as dealing but little in this method of in-
 terpreting scripture by the rule of correspondences, though the learned Dr. More, in
 his treatise of *Iconisms*, does allow that water may be the hieroglyphic of doctrine.
 It is also well known, that water has its various significations according to its dif-
 ference of condition, situation and properties, as still, running, deep, shallow,
 calm, troubled, (waters, &c.) or as sea, pool, well, brook, &c. as might
 be illustrated from the scriptures, were it consistent with the compass of a
 note. As many passages in scripture can only be rendered intelligible by this
 doctrine of Iconisms; so let it be observed, that though much of it has been
 long lost, yet something of it is still retained in all languages, and even in many
 instances where the emblem has out-lived its meaning, or in other words, where the
 analogy between the type and the antitype is no longer understood; however, it is
 no reason for rejecting the use of the corresponding term, according to the sense
 given to it by authority and custom, though no similarity or resemblance betwixt it
 and the thing corresponded to should appear: Thus for example, many texts of
 scripture are produced by our Author, in which the word Horse evidently signifies
 intellection,

‘i. e. an investigator and teacher of natural truths*, as you are
 ‘now of spiritual truths, the knowledge of these having their
 ‘foundation in those as their corresponding types in the natural
 ‘world.’ To which he also added (for he was a man of under-
 ‘standing) ‘The Lord only knows who is the properest messenger,
 ‘by whom to reveal the doctrines of the New Jerusalem church, be
 ‘he an archbishop or only one of his menial servants: Besides,
 ‘who now-a-days is deemed qualified for the office of a divine be-
 ‘fore he has passed through philosophical studies?’ Lastly, says he,
 ‘Since you have commenced divine, declare your Theological prin-
 ‘ciples.’ To which I answered; ‘Among these the two principal
 ‘ones are; that there is but one God, and that a saving faith is
 ‘necessarily conjoined with charity.’ To which he replied;
 ‘Where are these denied?’ I answered; ‘In the modern divinity,
 ‘if attentively considered.’

intellection, or the understanding of truth or doctrine; and yet we see not the
 analogy between these different terms, or between the sign and thing signified—See
 on this article the Author’s little tract, *De Equo Albo*: And to the several examples
 therein specified I could add many more confirming the same interpretation from a
 M S. of his now in my custody; but this perhaps at some other time. Certain it
 is, that the Horse was a very significant emblem both among the Egyptians and
 Asiatics, and from them was adopted by the Grecians as a symbol of wisdom;
 hence their *Equus alatus*, or Pegasus, which their poets, after their usual manner,
 converted into a fable: Now wings added to a horse elevate the Iconism to spiritual
 or divine wisdom: And it may not here be improper to observe, that this continues
 to be the adopted emblems or insign of one of the Honourable Societies of the Temple in
 London, to this day: How far its origin may be traced, is submitted to that learned body,
 as also whether I am warranted in the supposition of its being borrowed by the Knights-
 Templers, in their crusades to palestine, from the Arabian Saracens, who boasted
 their descent from Ishmael, Abraham’s son by Hagar, and so might retain this among
 other Iconisms as handed down to them through successive ages from the ancient
 Patriarchs, who were skilled in this emblematical kind of knowledge.

* See the Author’s work, intitled *Regnum Minerale*, 3. vol. in folio, published at
 Leipzig, 1734.

F I N I S.

A N

A N S W E R

T O A

LETTER from a FRIEND.

I Take pleasure in the friendship you express for me in your Letter, and return you thanks for the same; but as to the praises therein, I consider them as belonging to the truths contained in my writings, and so refer them to the Lord our Saviour as his due, who is in himself the fountain of all truth. It is the concluding part of your letter that chiefly engages my attention, where you say as follows: 'As after your departure from England disputes may arise on the subject of your writings, and so give occasion to defend their author against such false reports and aspersions, as they who are no friends to truth may invent to the prejudice of his reputation, may it not be of use, in order to repel any calumnies of that kind, that you leave behind you some short account of yourself, as concerning, for example, your degrees in the university, the offices you have born, your family and connections, the honours which I am told have been conferred upon you, and such other particulars as may serve to the vindication of your character, if attacked, that so any ill-grounded prejudices may be obviated or removed? for where the honour and interest of truth are concerned it certainly behoves us to employ all lawful methods in its defence and support.' After reflecting on the foregoing passage I was induced to comply with your friendly advice by briefly communicating the following circumstances of my life.

I was born at Stockholm in the year of our Lord 1689, Jan. 29. My father's name was Jesper Swedberg, who was bishop of West-Gothia, and of celebrated character in his time: He was also a member of the society for the propagation of the gospel, formed on the model of that in England, and appointed president of the Swedish churches in Pensilvania and London by King Charles XII.

In

In the year 1710 I began my travels, first into England, and afterwards into Holland, France and Germany, and returned home in 1714. In the year 1716, and afterwards, I frequently conversed with Charles XII. King of Sweden, who was pleased to bestow on me a large share of his favour, and in that year appointed me to the office of Assessor in the Metallic-College, in which office I continued from that time till the year 1747, when I quitted the office but still retain the salary annexed to it as an appointment for life : The reason of my withdrawing from the business of that employment was, that I might be more at liberty to apply myself to that new function to which the Lord had called me. About this time a place of higher dignity in the state was offered me, which I declined to accept lest it should prove a snare to me. In 1719 I was ennobled by Queen Ulrica Eleonora, and named Swedenborg, from which time I have taken my seat with the nobles of the Equestrian order, in the triennial Assemblies of the States. I am a fellow, by invitation, of the Royal Academy of Sciences at Stockholm, but have never desired to be of any other community, as I belong to the society of angels, in which things spiritual and heavenly are the only subjects of discourse and entertainment, whereas in our literary societies the attention is wholly taken up with things relating to the body and this world. In the year 1734 I published the *Regnum Minerale* at Leipzig, in three volumes, folio; and in 1738 I took a journey into Italy, and staid a year at Venice and Rome.

With respect to my family connections: I had four sisters; one of them was married to Eric Benzelius, afterwards made Archbishop of Upsal; and thus I became related to the two succeeding Archbishops of that See, both named Benzelius, and younger brothers of the former. Another of my sisters was married to Lars Benzelstierna, who was promoted to a provincial government, but these are both dead; however, two bishops who are related to me are still living; one of them is named Filenius, Bishop of Ostrogothia, who now officiates as president of the Ecclesiastical order in the general Assembly at Stockholm in the room of the Archbishop who is infirm; he married the daughter of my sister: The other, who is called Benzelstierna Bishop of Westmannia and Dalecarnia, is the son of my second sister, not to mention others of my family who are dignified. I converse freely and am in friendship with all the Bishops
of

of my country, who are ten in number, and also with the sixteen Senators and the rest of the Grandees, who love and honour me, as knowing that I am in fellowship with Angels. The King and Queen themselves, as also the three Princes their sons, shew me all kind countenance; and I was once invited to eat with the King and Queen at their table (an honour granted only to the Peers of the Realm) and likewise since that with the Hereditary Prince. All in my own country wish for my return home, so far am I from the least danger of persecution there, as you seem to apprehend, and are also so kindly solicitous to provide against, and should any thing of that kind befall me elsewhere, it will give me no concern.

Whatever of worldly honour and advantage may appear to be in the things beforementioned, I hold them but as matters of low estimation when compared to the honour of that holy office to which the Lord himself hath called me, who was graciously pleased to manifest himself to me his unworthy servant in a personal appearance in the year 1743, to open in me a sight of the spiritual world, and to enable me to converse with Spirits and Angels, and this privilege has continued with me to this day. From that time I began to print and publish various unknown Arcana that have been either seen by me or revealed to me, concerning heaven and hell, the state of men after death, the true worship of God, the spiritual sense of the scriptures, and many other important truths tending to salvation and true wisdom: And that mankind might receive benefit from these communications was the only motive which has induced me at different times to leave my home to visit other countries. As to this world's wealth, I have what is sufficient, and more I neither seek nor wish for.

Your Letter has drawn the mention of these things from me, in case, as you say, they may be a means to prevent or remove any false judgment or wrong prejudices with regard to my personal circumstances. Farewel; and I heartily wish you prosperity both in things spiritual and temporal, of which I make no doubt, if so be you go on to pray to our Lord, and to set him always before you.

EMAN. SWEDENBORG.

London, 1769.



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